An Enlightening Commentary into the Light of the Holy Qur'an vol. 9

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From Surah al-Kahf (18) to Surah Ta Ha (20)
The light of Islam has enlightened and continuing to enlighten every corner in the world and seekers of truth have closely associated to the Holy Quran which carries the Word of Allah (SWT) to humanity. With increasing focus and attention to the Holy Quran, efforts has been done to provide a pure, correct and accurate translation of this divine book. But sometimes it is difficult for the readers to understand all of the apparent and hidden meanings and it is the duty of every Muslim, man or woman, to read, understand and contemplate on the Holy Qur'an according to his own capacity. Hence, the need for proper explanation becomes obvious and necessary. The book titled, "An Enlightening Commentary into the Light of the Holy Qur'an" compiled by a group of Muslim scholars, under the direction of Ayatullah Allamah Al-Hajj Sayyid Kamal Faqih Imani is a valuable effort which presents a thorough commentary on the Quran in 20 volumes made available to the reader.

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Translator(s):

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Qur'anic Exegesis (Tafsir) [6]

Introduction

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

"Verily the Qur'an doth guide to that which is most right** (**or stable**) (**to run societies**)**, and giveth the glad tidings to the Believers who work deeds of righteousness, that they shall have a

magnificent reward" [1].

"We have sent down to thee the book explaining all things, a Guide, a Mercy, and Glad tidings to Muslims" [2].

"When those come to thee who believe **in** ***Our Signs, say: 'Peace be on you: Your Lord hath inscribed for Himself*** **(*****the rule on Mercy; verily, if any of you did evil in ignorance, and thereafter repented, and amended*** **(*****his conduct*****)*****, Lo! He is oft-forgiving, Most Merciful"*** [3].

The light of Islam is illuminating hearts of individuals in nearly all parts of the world, in spite of heavy barriers and careful controls and religious interrogation exerted by not only many governments of non-Muslim nations, but also in some Muslim countries, against their believing people, especially during the years after the Islamic Revolution of Iran.

The effective influence of the light of the truth together with the speed in the movement of the Age has brought forth a more vital exchange of thought and religious ideology in connection with the Holy Qur'an.

In regard to this, we refer to what the Messenger of Allah (S) has said about it:

When afflictions surround you like the dark night refer to the Qur'an, because, it is an Intercessor whose intercession is accepted. It reports the evils (*of people*) *which will be confirmed. It leads the person to Heaven who puts it in front of himself* (*follows it*)*; and he who puts it behind himself* (*neglects it*) *will be driven to Hell.*

This very Qur'an is the best guide to the best ways. It is a Book in *which there are useful explanations, statements and gaining* (*of goals*)*. It is the Separator* (*of right and wrong*)*.* [4]

Obviously, those people whose language is not Arabic can refer to the Holy Book in English, because this is an international language and it is possible for all nations with any native language, to read and understand it in English. As far as we know, there are more than 50 different English translations of Qur'an available in Iran alone, and probably others exist in libraries (and homes) throughout the world.

This makes it easy for the lovers of truth to obtain the knowledge of the Holy Qur'an and Islamic ideology, through the medium of English, which formerly was acquired directly by the Arabic and Persian languages.

But, a fact should be mentioned here that not all of the words of Allah are easily understood by ordinary people and need explanatory commentary, i.e. 'Tafsir'.

Alongside this path, there are some problems that those eager to learn the Qur'anic truth should know and be careful of. Hence, we deal here with some of the difficulties we were involved in and recognized when we were preparing this endeavour; the fruit of our humble labour of more than three years, a translation of the commentary of over one section (of the 30 sections) of the Holy Qur'an from different

commentary sources.

The work is based upon popular commentaries accepted by Muslim scholars. We consulted other books and present living scholars, learned in the Qur'anic Sciences for our work to produce this commentary in a simple standard of English easily understood by the laymen.

The style of writing here is a mixture of British–English and American–English, understandable for all the readers; even for those acquainted with only one of them. However, excuse us for using interchangeable spellings. If both are used, from time to time, they are acceptable; for example, honour and honor.

Not All English Versions of Quran Are Acceptable

Some Western translators of the Holy Qur'an; not all of them, and some producers of literature on Islam in the English language, are the anti–Muslim elements which are busy in distorting the facts about the faith to create disruption in Islamic ideology.

These hostile minds have attempted to black–list the Holy Prophet (S) and the religion of Islam, through their purposeful and subtle mis–translations, mis–interpretations, mis–representations and distortion of the facts.

The distortion and the misinterpretations are so skilfully decorated in linguistic excellence and delusive logic that the blind lovers of the English language, who are hardly or even totally unaware of the actual Qur'anic factors of their own faith, get caught up in the falsehood tempered with eloquence and they swallow the 'sugar–coated poisonous pills of deceit' allowing themselves to become duly conditioned to serve the purpose of the publications of the hostile camps.

The current standing of Evil has always been against the Truth in the history of man, even before written history, when the sons of Adam came into existence.

When these antagonistic elements have successfully extended their active influence upon our own religion, ideology and social tradition, we are also duty bound to Allah, His Final Word (the Holy Qur'an), the Faith, and to Islam, to do our best to present to every sincere seeker of Truth, a selection of a translation of the verses of the Holy Qur'an of the original Arabic text, and the 'Tafsir' (commentary) of them.

By the way, we believe that it is the essential belief of 'Shi'a' that the present Qur'an, that which is in our hands today, is the Holy Book of Allah, revealed to the holy Prophet Muhammad (S), as arranged and compiled during his lifetime and read out to him and it contains nothing less or more than what was revealed.

And it should be noted that,

"Nay, but it is a Glorious Qur'an, (inscribed) in a tablet preserved."[5]**,**

whose present arrangement is the order in which the various verses were sorted and arranged at the command of the Holy Prophet (S), himself.

This is the uncorrupted or undisturbed Word of *Allah,* the preservation of which has been guaranteed by *Allah,* Himself:

"We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)"[6].

Furthermore, the English translations, along with the Arabic text of the verses, in this book, are selected from different translations of English versions of the Holy Qur'an, (whose names are listed at the end of the book under the title of '**References**') which are from the best available sources in which some better styles and more proper meanings are employed. The translator and editor did their best to preserve this divine message and in conveying the Qur'anic facts in English.

In a few instances this writer, the translator, changed a word of those existing translations to a better one, from the existing material which was employed in this work.

What is a 'Commentary'?

A pure, correct, accurate translation of the Qur'an is necessary, but sometimes it is difficult for the readers to understand all of the apparent and hidden meanings and it is the duty of every Muslim, man or woman to read, understand and contemplate on the Holy Qur'an according to his own capacity:

"...read you, therefore, of the Qur'an as much as may be easy for you.."[7].

This reading has to be done not only with the tongue, voice and eyes; a mere recitation, but, also, with the best light that our intellect can supply, and even more, with the truest and purest light which our heart and conscience give us.

However, it is not always possible to fully understand the Holy Book as *Allah* says:

"That is indeed a Qur'an most honourable,"Which none shall touch but those who are purified"[8].

Thus, some additional information is needed. For example, it is sometimes necessary, for understanding the text, to refer to the particular occasion for the revelation of a particular verse; or to know the philological changes of a word used at the time of revelation or before it and the meaning that it has in Arabic, today.

Or the alphabetical symbols which evidently and undoubtedly are secrets, and especially the ambiguous /mutashabihat/; the knowledge of which has been announced to be with the /rasixuna fil 'ilm/; those deeply established in knowledge.

They are some things that only 'the particular ones, the sinless ones', besides the Prophet (S), himself, viz, Ahlul-Bait, knew with all the Qur'anic facts and talked about them in their traditions and narrations (as He says:

"And whom We had taught knowledge from Our own Presence"[9].

For instance, the Apostle, himself, answered the questions which used to be asked by people as to the meaning of certain words in the verses revealed, or details of certain historical or spiritual matters on which they sought more enlightenment. These answers and explanations or in other words, the commentaries were gathered by some Companions /ashab/ and were afterward written down which are called 'Hadith' or 'traditions'.

Of course, the holy Prophet (S) had openly declared in Hadith-uth- Thaqalayn that the Qur'an is with the Ahlul-Bait, and to avoid going astray, the Muslims should be attached to these two. Later, the Ahlul-Bait's explanations and narrations, were added to them and together with the effect of expert religious scholars, in the past and present, established 'Exegesis' (explanation of Qur'an) which became a science in itself and was called 'Tafsir', commentary.

'Commentary' shows how every verse, or group of verses, were revealed to the holy Prophet (S) on a particular occasion, but which also has a general meaning. The particular occasion and the particular people concerned have passed away, but the general meaning and its application remain true for all time.

This is also one of the miracles of the Qur'an that with the help of 'commentary' it is always open and it is always new for those new generations to come.

The Current Commentary

As was mentioned earlier, the light of Islam is enlightening every corner in the world and seekers of truth, having referred to the translations of the Holy Qur'an, find that they need 'Tafsir', (commentary).

Some of them, Shi'a believers in particular have been led to this Center; Imam Ali (a) Library, requesting a clear, concise English Tafsir; 'a commentary of the Holy Qur'an'.

From the beginning of Islam until today (although many times the Holy Qur'an has been translated into English and a few of them are published with brief, detailed commentary, as footnotes, there has rarely been, as far as we know, a fairly complete commentary in English sufficient for them to find their answers. So the decision was made to supply this commentary.

Ayatullah Mujahed Al-Hajj, Allamah Sayyid Kamal Faqhih Imani, the founder and responsible party of this Islamic Scientific Research Center, approached us and reported the situation to scholars and appropriate research societies.

Then 12 people, who had varying nationalities and educational backgrounds, especially from the point of the English language and Islamic Theology, gathered. In their first gathering, which was held on 28th Safar, 1412 (1370 H. / 1991), they concluded that the commentary of the whole Qur'an which they intended to supply in English, would take many years to produce.

In order to quench the thirst of the lovers of Truth who had demanded it again and again, they decided to supply the commentary of the last section of the Qur'an, as a sample, and after its publication and receiving constructive comments by the readers and with a better skillfulness of the ones involved, the translation of the commentary would begin from the beginning of the Holy Qur'an.

Therefore, they thought it would be better that the sample, entitled **'An Enlightening Commentary Into the Light of the Holy Qur'an',** begin with Surah Insan, the end of the 29th Section, because the Qur'an was revealed for the improvement of Man and this Surah is about Man and his creation from a lowly life–germ which can develop unto the highest point where no other creature can ascend.

But, after several weeks the number of us dwindled to a handful and after some months, until the present, we remain two people; the translator and the editor. During this period of more than three years, a few people have tried their hands at this task to have a share in the translation, but, for different reasons, they were not successful.

However, we are completely grateful for their efforts and extend our thanks for their attempts, as well as to those who had any involvement in this work.

Attributes Needed for Working on This Kind of Commentary

This endeavour needed not only the knowledge and skillfulness in the English language, but also the knowledge of Arabic, and Islamic science and culture, because Tafsir is an attempt to analyze and explain the meaning of verses in the Holy Qur'an.

Moreover, Allah, Himself, says:

"We have sent down to thee the book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims"[10].

Then, it needs that those involved know a little bit about almost all sciences and knowledge that human beings are concerned with when working with the commentary. Also, the phonetic sound systems of the two languages, English and Arabic, are different. Therefore, when an Arabic word from the Qur'an is mentioned in the English text, it is shown with the phonetic alphabet and in its special phonetical sign, i.e.: / /, to avoid using 'Arabic script' in the book, as far as possible.

A transliteration table of the Arabic letters and sounds and the corresponding phonetic signs, applied in this book, is given at the beginning of the book.

The Problems in Translating

We tried to avoid mixing up our own personal theories and conclusions with the interpretation of the text itself. With the help of Allah, we did our best; at times asking for guidance from some learned religious men (Ruhaniyan), and used all the knowledge and experience we possessed in the service of the Holy Qur'an for its commentary, hoping that *Allah* accepts it.

The nature of this sort of endeavour is so that, in the course of translation, some difficulties arise from various causes.

For instance, cultures in the Arabic language and English language are different so that some of the words like /amrun bayn al amrayn/ in the case of fatalism and freewill are nearly impossible to translate into English, because of the difference in the concept in English literature; or the meaning of a word like 'prostration', in English, is rather different with what /sajdah/ exactly means in Arabic.

In such cases, we selected the meaning of the words from among what the earlier commentators and phililogists used and where they were not unanimous, we also used the ideas of new writers, who had reasonable advantages in their interpretations, when the senses adopted with the commentary sources that we were taking and translating materials from. Explanations, of course are always helpful which we took benefit from, too.

It is noteworthy that there are some circumstances in the text, of the commentary, in which a verse or verses of Qur'an from other Suras rather than the Surah under discussion are mentioned as evidence or, thereby, for strengthening the idea.

The text of these verses and also the traditions and narrations from the holy Prophet or Ahlul-Bait (a) is printed in bolder type than the running commentary in order to distinguish, at a glance, the substance from the shadow. Also, the mentioned verses are generally taken from A. Yusuf Ali's translation.

It Was Only By His Merciful Will!

Translators Note

Both the editor and the translator have interesting factual stories to tell of how the way of this endeavour was paved by Providence and how they were divinely led to be absorbed into this task, Alhamdulillah. A few words given here in this regard are not to be misunderstood as a display of vanity for any peculiar distinction; for there is none.

It is purely to attract the attention of the readers to a living instance of the Providential implementation of the divine plan and how man drifts to his assignment and how matters are automatically manipulated, though, they seem yet only to be circumstantial.

"He said: Our Lord is He Who gave to each (***created***) ***thing its form and nature and further gave*** (***it***) ***guidance"***[11].

For example, once, on a night, the writer of these lines, the translator, had seen in a dream that the Holy Qur'an, was placed, honourably, on a high position, wide open, high above a very great crowd of people amongst whom he was standing, watching. The full name of his was clearly written in the midst of the writings on the right page of it with magnificent bold letters.

The dream was obviously a good one, but it did not mean vividly to him at that time.

It was four years before he found out, in the course of translating the commentary of verses 11-16 from Surah 'Abasa No. 80, both the meaning of that dream and the cause of later changes in his career of twenty years, as a manager of a profitable Foreign Language Center, thanks to Allah.

It is always true what the Qur'an says:

"You will not unless Allah wills, surely Allah is All-Knowing, All-Wise"[12].

By His graceful arrangement this writer was separated from his almost material gains, of this fleeting world, to be set toward the assured, perfect, pure, spiritual rewards of the next, everlasting world from Him, Allah willing, when he began translating the commentary of the Qur'an and entered this great Divine Ocean of light, he found out that from earlier times such a success had been appointed and bestowed to him by Allah.

Therefore, all changes and graceful arrangements directly are from Him and it was His helpful Will that planned His graceful design and showered the ability and insight upon us to lead us to the present point. We are eagerly in hopes that He will help us and guide us in all cases to complete the task successfully so that He accepts it from us.

Editor's Note

In my case, it is a fact that only by the grace of Allah have I come to be at the helm working, side-by-side with the translator, on this commentary of the Holy Qur'an. Editing and checking this translation of '**An Enlightening commentary into the Light of the Holy Quran**' has been a most important and rewarding experience for me.

To be of value in this work several things were necessary; my mother tongue, English, was almost at the top of the list. Then, having the ability to use a computer and printer, which involved me having to learn and use a Farsi program named Zarnegar, produced in Tehran, Iran, I was able to make use of the wonderful array of fonts it contains; necessary to type the Arabic and English languages.

Next, living in Iran, for four years, has made it possible for me to become acquainted with the native

language and customs. However, the greatest asset, of all, is that I am a Shi'a Muslim woman.

It is fifteen (15) years from now, that in America, I became enlightened to the existence of the Holy Qur'an and accepted it as a better way of life. Over this period of time it has put me in touch with the purity of the religion and the logical answers to the religious questions I had as a Catholic.

My father told us (during our childhood) that if we ever wanted to know anything we should go to the source and to always have the correct tools on hand to do the job right.

When I started hearing and seeing, on television, the upheaval of the Islamic Revolution, in Iran, and the speech of a brave and courageous man they called Ayatullah Khomeini, I became very intense on knowing why it was happening and in knowing who this man was who had been exiled and was making his return to his homeland.

"Our Lord! We have heard the call of one calling (us) to faith, 'Believe ye in the Lord,, and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous"[13].

It was something more spectacular than I had ever read about in my high school history books. There was a charge in it that I could not explain, and up until that time, I had never really heard anything about Islam, Prophet Muhammad or Muslims, for that matter.

I bought ***A. Yussuf Ali's English Translation of the Holy Qur'an,*** basing my decision on my father's counsel and I began from page one.

It was talking about the same things I had already learned; Adam and Eve in the Garden, disobeyed God due to the wiles of Satan and then, were expelled to Earth; Moses is given the scripture and leads his people out of Egypt, but they forfeited their covenant for a golden calf; Abraham, Ismail and Issac of the religion true, and there, Mary.

Hail Mary! Chaste, pure, chosen above other women, given glad tidings of a Word from Him; his name will be Christ Jesus, son of Mary, held in honor... [14]

And it went on: Practise charity, take care of the orphans, speak a speech that is just, beware of the deceits of the Unbelievers...I was in awe as I neared the end. No place was any obscenity found –no trace of ugliness which I found in the Bible –nothing but pure scripture; a complete religion, the one and only continuing from the first of Abraham. So, it became crystal clear to me that Islam is the final, refined message from God.

True, just, undeniable, containing what I had always felt and that is this: There is only One God; unique, needing no partner, powerful, and yet merciful and kind. How could God be more than one; Creator of such a vast universe and more?

With this understanding, though, came many tests to my new-found-faith; albeit necessary tests. Did I really believe - did I really submit to His Will - was I really worthy?

I began by only putting on a scarf, covering all of my hair.

"And say to the believing women…that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers…"[15]

Immediately the responses that I encountered proved the rightness of it all. I was chided, spit at, hit and cursed. Well, of course, a great deal of this was due to the propaganda which caused mass hysteria against Iran and not having their facts straight about the religion of Islam, however, it hurt just the same, but I had learned forgiveness and perseverance from my mother.

It was difficult for my family in the beginning; this change I was making, however, we are very close at heart, today, due to my faith and reliance on Allah.

"And out of kindness, lower to them the wing of humility, and say: 'My Lord! Bestow on them Thy Mercy even as they cherished me in childhood.'"[16]

Almost at once the veils over my understanding fell away and I started rejecting a lot of the 'big-business' propaganda that had infiltrated into my life.

"Let there be no compulsion in religion: Truth stands out clear from error; whosoever rejects Evil and believes in God bath grasped the most trustworthy hand-hold, that never breaks…"[17]

The 'Big Sell' eats away at the very fabric of human society to the point that life has only a superficial meaning and high value is put on every inanimate object which man can produce.

"The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for God bestows His abundance on whom He will "[18].

I had developed an intense desire to go to Iran--the country of martyrs; having an air so thick with emotions, direction and goal, at that time, and having the presence of an undeniable strength caressing it in the hands of an unseen power.

Ten years after I started practicing the tenets of Islam the opportunity presented itself for me to be able to fulfil my desire.

"Not equal are those Believers who sit (at home) and receive no hurt, and those who strive and fight in the cause…God has granted a grade higher to those who strive…"[19]

I wished very much to become involved in some type of work regarding the Holy Qur'an and in due time I was approached to work with a group of people on a commentary of the Holy Qur'an.

"***And for those who fear God, He prepares a way out" "And He provides for him from (sources) he never could imagine...***"[20]

Those of you who know anything about the rigors of editing know that it is very time-consuming and attention to detail is very necessary.

Spending many hours discussing the meaning of a single word, or phrase, can cause the ordinary soul to become frustrated, but that frustration is ultimately quelled when peace and tranquillity cover the heart at the point where there is that final agreement and gives those involved renewed enthusiasm to continue.

Sometimes you will notice more spacing than usual on a line or within the phonetic brackets (/ /), but this is due to the fact that the Zarnegar program is a Farsi program and it took much time trying to place the little phonetic line over, or the little dot under, the correct letter, because English is written from left to right and Farsi is written from right to left, so, I had a bit of anarchy on my hands for a time.

I leave you, now, in the hopes that you, too, will be provoked to question and seek. (Seek and you will find). Looking back, I feel that Allah does consider me worthy.

"God is the protector of those who have faith; from the depths of darkness He will lead them into light"[21].

Wa Salam.

1. 17:9
2. 16:89
3. 6:54
4. Usul al-Kafi, vol 2, p. 599.
5. 85:21, 22
6. 15:9
7. 73:20
8. 56:77, 79
9. 18:65
10. 16:89
11. 20:50
12. 76:30
13. 3:193
14. 3:42-45
15. 24:31
16. 17:24
17. 2:256
18. 2:212
19. 4:95
20. 65:2-3
21. 2:257

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By the way, it should be notified that for the translation of this volume, Tafsir Nemunah has been mainly utilized.

* * * *

يَأَيهَا النّاس قَدْ جَاءَكُم بُرْهَنٌ مِّن رّبِّكُمْ وَ أَنزَلْنَا إِلَيْكُمْ نُوراً مّبِيناً

"O mankind! Verily there has come to you a convincing proof** (**the Messenger and the Qur'an**) **from your Lord: for We have sent unto you a light** (**that is**) **manifest."[1]

إِنّا نحْنُ نَزّلْنَا الذِّكْرَ وَ إِنّا لَهُ لحَفِظونَ

"We have, without doubt, sent down the Message and We will assuredly Guard it** (**from corruption**)**."[2]

وَ مَنْ أَعْرَض عَن ذِكرِى فَإِنّ لَهُ مَعِيشةً ضنكاً وَ نحْشرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى

"But whosoever turns away from My Message** (**the Qur'an**)**, verily for him is a straitened toilsome life, and We shall raise him up blind on the Day of Judgement".[3]

وَ نُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ

"And We send down** (**stage by stage**) **of the Qur'an that which is a healing and a mercy for those who believe ..."[4]

1. 4:174
2. 15:9
3. 20:124
4. 17:82

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A Presentation to Muslims

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

يا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُ

In The Name of Allah, The Beneficient, The Merciful

"O ye who believed! Obey Allah, and obey the Apostle, and those charged with authority among you". 1

(***'Those charged with authority'***

are only the twelve sinless Imams (a) and; at the time of occultation, Sources of Imitation, who are learned, pious, and just, should be referred to.)

في إكمال الدين في حديث عن جابر الجعفي عن جابر بن عبد الله الانصاري قال: قلت: يا رسول الله عرفنا الله ورسوله، فمن اولي الامر الذين قرن الله طاعتهم بطاعتك؟ فقال (ص) هم خلفائي يا جابر، وأئمة المسلمين بعدي أولهم علي بن أبي طالب، ثم الحسن والحسين، ثم علي بن الحسين، ثم محمد بن علي المعروف في التوراة بالباقر وستدركه يا جابر فإذا لقيته فاقرأه مني السلام. ثم الصادق جعفر بن محمد، ثم موسى بن جعفر، ثم علي بن موسى، ثم محمد بن علي، ثم علي بن محمد، ثم الحسن بن علي، ثم سميي وكنيي حجة الله في أرضه، وبقيته في عباده ابن الحسن بن علي، ذاك الذي يفتح الله على يديه مشارق الارض ومغاربها

In 'Ikmal-ud-Din' a tradition, through 'Jabir-il-Ju'fi', is narrated from Jabir-ibn- Abdillah thus:

I said:

"O Messenger of Allah, we have known Allah and His Apostle; then who is 'Ulil-Amr', those that Allah has made their obedience the same as your obedience?'

Then, the Prophet (S) said:

'O Jabir! they are, after me, my successors and the Guides of Muslims; the first of them is Ali-ibn-Abi Talib; then (Imam) Hassan, and (Imam) Husain; then Ali-ibn-il-Husain; then Muhammad-ibn-Ali, known in the Torah as Baqir, whom you will see.

O Jabir! When you visit him, give my regards to him. After him, there is Sadiq, -Ja'far-ibn-Muhammad; and after him Musa-ibn-Ja'far; then Ali-ibn-Musa; then Muhammad-ibn-Ali; then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes) Al-Gha'im whose name and sir-name is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants.

He is the son of (Imam) Hassan-ibn-Ali (a.-Askari). This is the very personality by whose hands Allah will open the Easts and Wests of the world.'[2]

قال الله تعالى: "وما ينطق عن الهوى إن هو إلا وحي يوحى"

"Nor does the Apostle speak out of desire. It is naught but revelation that is revealed".[3]

قال النبي (ص): "إني تارك فيكم الثقلين، كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي، وإن اللطيف الخبير أخبرني أنهما لن يفترقا حتى يردا علي الحوض فانظروا بماذا تخلفوني" وفي حديث آخر: "لن تضلوا ما إن تمسكتم بهما"

The Prophet (S) said:

"I leave behind me two weighty (very worthy and important) things:

The book of Allah (i.e. the Quran), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, The Aware, informed me that never, never, will these Two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance).

Therefore, be careful and contemplate on how you will treat them (after me)"

...and in another tradition it is added:

"Never, never, shall you get astray if you attach yourself to these two".[4]

Abul-Hassan-ir-Rida (a) said:

"May the Mercy of Allah be upon the servant who Keeps alive our commandment".

I asked him (a) how the one could keep your commandment alive.

He (a) said:

"He (can) learn our sciences and teach them to people. In fact if people knew (the merits) and goodnesses of our speech, surely they would follow us." 5

1. 4:59
2. Ikmal-ud-Din, Vol. 1, p. 253; with nearly similar meaning, in Yanabi-ul-Mawaddah, p. 117
3. 53:3,4
4. Ma'uni-ul-Akhbur, p. 90, tradition 2, & Musnad Ahmad-ibn-Hanbal, Vol. 3, p.17, and other books from the Sunnite School and Shi 'ah School mentioned in Ihqaq-ul-Haqq, Vol 9, p. 309 to 375
5. Ma' ani-ul-Akhbar, p. 180 & 'Uyun-i-Akbar-ur-Rida, Vol. 1, p. 207

Surah Al-Kahf, Chapter 18

Surah Al-Kahf (The Cave)
No. 18
110 verses in 12 sections

The Feature of the Surah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful

This Surah contains one hundred and ten verses, all of which were revealed in Mecca, except verse 28. In this holy Surah, the story of the Companions of the Cave (Kahf), the story of Moses and Khidr (a.s), the story of Zulqarnayn, and some awakening materials about Origin and End have been discussed.

The pagans of Quraysh sent some persons from Mecca to Medina to ask the reality of the event of the advent of Hadrat Muhammad Mustaf a (S) and the signs of his truthfulness from the scholars of the Jews who were living there.

The Jewish scholars told those persons, who were sent by the pagans, that they would ask him (S) about three subjects. The Jewish scholars said if Muhammad (S) answered two subjects and restrained from answering the third one, he would be True. Those subjects were about: the Companions of the Cave, Zulqarnayn, and the Soul.

They said: *if Muhammad (S) could answer the questions of 'the Companions of the Cave' and 'Zulqarnayn', but he did not answer the question about the Soul, he was a Divine Prophet.* 1

The Virtue of the Recitation of This Surah

There are many traditions recorded upon the virtue of this Surah and the effects of its recitation. Among them is that: whoever recites this Surah by the night before Friday, it causes his sins to be forgiven, and he will be involved in Allah's Mercy.

Of course, as it has been repeatedly said, recitation of the holy verses of the Qur'an accompanied with understanding and fulfilling them accordingly, is the secret of obtaining the blessings of the Qur'an.

1. Durr-ul-Manth�r

Section 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful

Surah Al-Kahf – Verses 1 - 3

الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَي عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَل لَّهُ عِوَجَا

قَيِّماً لِّيُنذِرَ بَأْساً شَدِيداً مِن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْراً حَسَناً

مَاكِثِينَ فِيهِ أَبَداً

1. "(All) praise is (only) Allah's, Who sent down upon His servant the Book (the Qur'an) and did not make in it any crookedness."

2. "(A Book which is, over other heavenly Books,) guardian, to give warning of a severe punishment from Him, and to give good tidings unto the believers who do righteous deeds, that there will be for them a goodly reward."

3. "Where in they will abide forever."

At the beginning of this Surah, Allah, the Pure, has taught His servants how to praise Him for His

greatest bounty. He has pointed out that His most important bounty is the very Qur'an which He has revealed to His Messenger, and it is the only cause of their salvation.

As well as some other Suras of the Qur'an, Surah Al-Kahf has begun with Allah's praise; and since praise and thanksgiving is usually for an important quality and a praiseworthy thing, here, the holy verse has stated it for the revelation of the Qur'an which is far from any crookedness and obliquity.

The verse says:

"(All) praise is (only) Allah's, Who sent down upon His servant the Book (the Qur'an) and did not make in it any crookedness."

Then, the next verse adds, implying that it is fixed, straight, and guardian over other heavenly Books:

"(A Book which is, over other heavenly Books,) guardian..."

This word, /qayyiman/, which has been applied as an epithet for the Qur'an, is both an emphasis on the straightness and temperance of the Qur'an which is free from any contradiction, and a hint to the eternity of this great Book.

It is also an example for: the protection of authenticities, the improvement of obliquities, guarding the Divine ordinances and human beings' justice and excellence.

This epithet, /qayyim/(guardian), is, in fact, a derivation of the guardianship of Allah by which He is the protector and guardian of all existing things of the world.

Then, the verse continues saying:

"...to give warning of a severe punishment from Him..."

Immediately after that meaning, the verse indicates that this Book gives glad tidings unto those true believers who always do praiseworthy and righteous deeds for which they will be recompensed a good reward.

It says:

"...and to give good tidings unto the believers who do righteous deeds, that there will be for them a goodly reward."

This reward will be the eternal Paradise, wherein they will dwell forever.

Here is the statement of the verse:

"Wherein they will abide forever."

Explanations

1. Among all the suras of the Qur'an only the following suras begin with the holy phrase:

"(All) praise is (only) Allah's)";

in three of which the speech is upon the creation of the world of existence:

Al-Hamd, Al-'An'am, Saba, Fatir, and Al-Kahf. In Surah Al-Hamd, training is spoken of, while here, in this verse, the words are upon the heavenly Book. As if, existence and creation accompanied with 'the Book of Law' are two wings for training the human beings.

2. The Arabic word /'i'wijaj/ in context means: 'deviation, and crookedness'. In Arabic, the term /'awaja/ is used for physical phenomena while the term /'iwaja/ is applied for non-physical phenomena. The author of Tibyan, a book of , has applied the term /'awaja/ for human beings and the term /'iwaja/ for other than human beings.

In this course, the Qur'anic term /qayyim/has been used in the sense of: 'an erector, and arranger'.

3. The previous Surah has begun with the holy phrase:

"Glory be to Him Who...",

and this Surah with the holy phrase:

"(All) praise is (only) Allah's...".

Glorification and praise are usually mentioned beside each other.

4. Wherever the word /'abdahu/ is mentioned absolutely in the Qur'an, it means the holy Prophet (S).

Its example are such as: Surah Al-Furqan, No.25, verse one, where it says:

"...Who sent down the Furqan upon His servant...";

Surah An-Najm, No. 53, verse 10, where it says:

"And He revealed to His servant...";

Surah Al-Hadid, No.57, verse 9, which says:

"...Who sends upon His servant...";

and Surah Az- Zumar, No.39, verse 36 says:

"Is not Allah sufficient for His servant?..."

5. The bounty of 'the Book and Law' is so important that Allah has praised Himself for it.

6. The Qur'an is the guardian of other heavenly Books and it contains all the necessary expedients of the servants. There is no contradiction, excess and defect, and deviation in it. It invites both to raising and has raised to invite, (qayyiman).

Surah Al-Kahf – Verses 4 - 5

وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَداً

مَا لَهُم بِهِ مِنْ عِلْمٍ وَلاَ لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلاَّ كَذِباً

4. "And to warn those who say: 'Allah has taken (to Himself) a son'."
5. "They have no knowledge of it, nor had their fathers, Grievous is the word that comes out of their mouths. They speak naught but a lie."

There was mentioned a warning in the previous holy verse, yet because of the importance of the deviation of polytheists concerning the idea that 'Allah has taken (to Himself) a son', the warning has been repeated again in this verse.

Regarding other verses of the Qur'an, too, the accusation of taking son unto Allah had been counted a great slender which was spread about among polytheists. The Christians spoke of: 'the Father, the Son, and the Holy Ghost', too.

The Jews also considered Ezra as God's son. Polytheists thought of the angels as the daughters of God, while this belief adapts neither with reality nor with logic and wisdom.

However, in this holy verse, the Qur'an has referred to one of the common deviations of the opponents of Islam, among these opponents are the Christians, the Jews and polytheists, where it says:

"And to warn those who say: 'Allah has taken (to Himself) a son'."

This verse warns both the Christians for the belief that Messiah is the son of God, and the Jews for having the belief that Ezra is God's son, and polytheists for that they consider the angels as God's daughters.

Then, in order to make futile such baseless and false claims, the Qur'an pays to a basic principle, and says:

"They have no knowledge of it, nor had their fathers..."

They say this meaning, while by which they utter a great vain thing without having any knowledge.

The verse continues saying:

"…Grievous is the word that comes out of their mouths…"

Allah, and being a body? Allah, and having a son? Allah and having material needs? Allah, and being limited? How terrible words they are!

Yes, it is such that:

"…They speak naught but a lie."

Surah Al-Kahf – Verse 6

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَي ءَاثَارِهِم إِن لَّمْ يُؤْمِنُوا بِهذَا الْحَدِيثِ أَسَفاً

6. "Then maybe you will fret yourself to death with grief, following after them, if they do not believe in this Message (the Qur'an)."

The Arabic term /asaf/ indicates to a stage of sorrow more intensive than grief.

This verse refers to the utmost sympathy of the prophets. It seems that the Prophet (S) has been resembled to a person who observes that his most beloved members are separating from him and he is looking at them with sigh from behind their backs.

Sympathy and regret upon other's aberration is a value, and the Prophet (S) is always the most compassionate one among people.

A leader should be mindful of the improvement of the believes and deeds of people and he ought not to cease looking after them.

Therefore, the verse says:

"Then maybe you will fret yourself to death with grief, following after them, if they do not believe in this Message (the Qur'an)."

That is why, in the next verse, the Qur'an implies that he (S) must not be grievous, because the world is the place of trial for them.

Surah Al-Kahf – Verses 7 - 8

إِنَّا جَعَلْنَا مَا عَلَي الاَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلاً

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيداً جُرُزاً

7. "Verily We have appointed whatever is on the earth as an ornament for it, so that We may try them: which of them is best in conduct."
8. "And (at the end) We will surely make whatever is on it (as) barren ground."

The Arabic word /sa'id/ has been applied for soil and whatever absolutely is on the ground. The Qur'anic holy term /juruz/ means 'a land without any plant'.

Allah has settled the phrase /liyabluwakum/, which relates to the trial of people, between the term /ja'alna/ (We have appointed) and the term /ja'ilun/ (will surely make).

One of these two words relates to the prosperity of the earth and the other relates to its barrenness, to be a hint that people's trial is located amongst prosperity, freshness, barrenness and sorrows. But, what is important in this course is the deed of man and his success.

It is narrated in a tradition that the purpose of the phrase /'ahsanu 'amala/ (best in conduct) is a wisely action accompanied with piety which should have been reserved for Hereafter, too. [1]

The apparent reason of disbelief of the infidels is often their neglectful entire attention to the beauties of the world.

The verse says:

"Verily We have appointed whatever is on the earth as an ornament for it..."

Whatever is found on the earth, such as: gardens, flowers, fruits, animals, water sources, mains, colours, and good smells are all ornaments for the earth. But, for the developed and pious people, Faith and piety are their main ornaments.

Ornaments are the means of trial in order to be determined who amongst people has been deluded and sells himself, and who, by means of continence and piety, uses these ornaments as a preparation for his righteous deeds.

Thus, the holy verse continues saying:

"...so that We may try them: which of them is best in conduct."

This part of the verse is a warning to all humankind and to all Muslims that, in the course of this trial, they should not be deceived by some dazzling glares and the abundance of their deeds, but they ought to try to be regardful of goodness of deeds.

The beauty of flowers and the nature itself is perishable, but a good deed is fixed and remaining. These different bounties, these ranks and social positions, and the like of them, are not perpetual either.

There will come a day when there will remain but a dry and silent graveyard from these societies. This fact is a great instructive lesson.

The verse says:

"And** (**at the end**) **We will surely make whatever is on it** (**as**) **barren ground."

Surah Al-Kahf – Verses 9 - 10

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ ءَايَاتِنَا عَجَباً

إِذْ أَوَى الْفِتْيَةُ إِلَي الْكَهْفِ فَقَالُوا رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّءْ لَنَا مِنْ أَمْرِنَا رَشَداً

9. "Or do you think that the people of the Cave and of the inscription were of Our wonderful signs?"
10. "When the youths sought refuge unto the Cave, then they said: 'Our Lord! Grant us mercy from Your Presence, and provide for us in our affair a right course'."

Occasion of Revelation

Several chiefs of Quraysh sent two friends of theirs toward the Jewish scholars in Medina in order to investigate about the invitation of the holy Prophet of Islam (S) and to know whether there had been anything recorded in the former Books concerning his advent.

The couple of men went to Medina and communicated with the Jewish scholars therein. Those scholars told them to go to Muhammad (S) and ask him three questions. If he could answer two of them, he was a true prophet from the side of the Lord, otherwise he was a liar and they could decide about him whatever they wished.

They were told to ask what the story of the youths was, who, in ancient times, separated from their tribe, because they had a wonderful adventure.

Also, they should ask him (S) who the man was who traveled round the world and reached the East and

the West of the earth, and what his story was.

They would also ask about the reality of the soul.

Those two men went to the Prophet (S) and asked him their questions.

The Prophet (S) told them that he might answer them the next day, while he did not mention the holy phrase: '*If Allah wills'*. It passed fifteen days and nights that there revealed no revelation from the side of Allah unto the Prophet (S).

That circumstance was heavy upon him (S). But, finally, Gabriel appeared and brought Surah Al-Kahf from Allah, wherein there was the explanation of the story of those youths and also the story of that traveller around the world.

Besides that, Gabriel brought him (S) the verse saying:

"They ask you concerning the spirit; say 'The spirit is of the command of my Lord...'"[2]

In the former verses, there was delivered an illustration of the life in this world and the circumstance of men's trial in the course of their lives.

In view of the fact that the Qur'an often illustrates the general sensitive matters with a similitude or parables, or some examples from the history of the past, here, too, at first it refers to the adventure of the Companions of the Cave, and mentions them as an example and as a goodly pattern.

A group of clever and faithful youths, who were living in a splendid, comfortable and welfare life with kinds of bounties and facilities, in order to protect their godly belief and to challenge with the illegitimate ruler of their time, left all of those merits and sought refuge to a cave of a mountain which was empty of every thing.

By this way, they proved their straightness and their steadfastness in the path of Faith.

The Qur'an says at first:

"Or do you think that the people of the Cave and of the inscription were of Our wonderful signs?"

Allah implies that He has some more wonderful signs in the heaven and the earth, each of which is a sample of the glory and greatness of creation. There are also so many wonderful signs in this great heavenly Book of yours, and certainly the story of the Companions of the Cave is not more wonderful than them.

Then the Qur'an says:

"When the youths sought refuge unto the Cave..."

They become helpless and could do nothing.

So, they called Allah:

"...then they said: 'Our Lord! Grant us mercy from Your Presence, and provide for us in our affair a right course'."

They asked their Lord to provide a way for them that they could deliver from that straitened circumstance and that it would lead them to goodness and happiness, so that they could perform their duties.

Explanations

1. The Qur'anic term /raqim/ here means: 'an inscription or a tablet on which the story of the Companions of the Cave is written and their names figured in it'. The Arabic term /kahf/ means: 'a large cave'.

2. The Arabic word /fityah/ is the plural form of /fata/ which means 'youth'. Imam Sadiq (as) has said that a faithful person is called 'youth', because though they were aged, Allah has introduced them 'youth' because of their Faith. [3]

3. The Qur'anic term /rušd/ has been rendered in the sense of: 'growth, salvation, and Allah's pleasure'. [4]

In this Surah, the term has been applied in three occurrences.

1. Nur-uth-Thaqalayn, the Commentary
2. Surah Al-'Isra', No. 17, verse 85
3. Al-Kafi, vol.8, p.398, and Nur-uth-Thaqalayn
4. Majma'-ul-Bayan, the Commentary

Section 2: The Companions of the Cave

Surah Al-Kahf – Verses 11 - 13

فَضَرَبْنَا عَلَي ءَاذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَداً

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أيُّ الْحِزْبَيْنِ أَحْصَي لِمَا لَبِثُوا أَمَداً

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى

11. "Then We set over their ears (a curtain of sleep) in the Cave for a number of years."
12. "Afterwards We raised them up in order to test which of the two parties would better calculate the time they had tarried."
13. "We relate to you their story with the truth; verily they were youths who believed in their Lord and We increased them in guidance."

Then Allah accepted the prayer of 'the Companions of the Cave' and covered a veil of sleep over their ears in the Cave so that they slept for a number of years. Then, He roused them in order to test and make it clear which of those two parties was best at calculating the term of years they had slept.

Here are the statements of the Qur'an:

"Then We set over their ears (a curtain of sleep) in the Cave for a number of years."
"Afterwards We raised them up in order to test which of the two parties would better calculate the time they had tarried."

Next to a short statement of this story, the Qur'an refers to it by detailed explanation through fourteen verses, and begins explaining it as follows:

"We relate to you their story with the truth..."

Then the Qur'an continues saying:

"...verily they were youths who believed in their Lord and We increased them in guidance."

It is understood precisely from the Qur'an and vastly from the history that the Companions of the Cave were living in an environment and at a time that idolatry and polytheism had surrounded them.

A tyrannical government, which was the protector and the guardian of paganism, infidelity, ignorance, and offence committed against those people, had cast an inauspicious shadow upon them.

But this group of youths, who had enjoyed an enough spiritual intelligence and truthfulness, realized the corruption of that creed and decided to rise against it, or, if they could not afford to stand against it, they would emigrate from that polluted environment.

Explanations

People are divided into three groups in connection with corruption which is done in a polluted society:

1. A part of people may assume the corruption of the society. These are those who do not migrate, and have not a complete Faith, either.

2. There are some people who are inside a polluted society but they try to protect themselves from pollution, (like the Companions of the Cave).

3. There are also a group of people who change others and improve their polluted society into a good one, (like prophets and saints).

However, there are some Islamic traditions which indicate that the Companions of the Cave will be amongst the friends and helpers of Hadrat Mahdi (May Allah hasten his glad advent). [1]

Surah Al-Kahf – Verses 14 - 16

وَرَبَطْنَا عَلَي قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالاَرْضِ لَن نَدْعُوَاْ مِن دُونِهِ إِلَهاً لَقَدْ قُلْنَآ إِذاً شَطَطاً

هَؤُلآَءِ قَوْمُنَا اتَّخَذُوا مِن دُونِهِ ءَالِهَةً لَّوْلاَ يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيّـِنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَي عَلَي اللَّهِ كَذِباً

وَإِذِ اعْتَزَلْتُـمُوهُمْ وَمَا يَعْبُدُونَ إِلاَّ اللَّهَ فَأْوُوا إِلَي الْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِن رَّحْمَتِهِ وَيُهَيّءْ لَكُم مِن أَمْرِكُم مِرْفَقاً

14. "And We strengthened their hearts, when they stood up and said: 'Our Lord is the Lord of the heavens and the earth; never will we call upon any god besides Him, for then we should have uttered extravagantly'."
15. "These our people have taken gods other than Him; why do they not bring any clear authority regarding them? Who is then more unjust than he who forges a lie against Allah?"
16. "And when you withdraw from them and what they worship save Allah, then seek refuge in the Cave, (and) your Lord will shower on you of His mercy, and furnish you with a gentle issue of your affair."

Following the former discussion, the Qur'an implies that their hearts were given strength when they stood up and said that their Lord is the Lord of the heavens and of the earth, and that they would never call upon any god other than Him, since if they did so, they would indeed had uttered an extravagance.

The verse says:

"And We strengthened their hearts, when they stood up and said: 'Our Lord is the Lord of the heavens and the earth; never will we call upon any god besides Him, for then we should have uttered extravagantly'."

In fact, those faithful youths, in order to prove Unity and negate any gods attached a manifest proof and said that they saw clearly that the heavens and the earth had a Lord, and the existence of the regulation of creation was a reason for their existence, and they were a part of that existence.

Therefore, they said that their Lord was also the same Lord of the heavens and of the earth.

Then, they attached to another reasoning and said that their people had taken some gods for worship other than Him.

The verse says:

"These our people have taken gods other than Him..."

Can a belief exist without having any proof and reasoning? Then, why did they not bring a clear proof for the deity of those gods?

The verse continues saying:

"...why do they not bring any clear authority regarding them?..."

Can an imagination or illusion or a blindly imitation be taken as a proof for such a belief? What a manifest injustice and a great aberration it is!

Therefore, the verse says:

"...Who is then more unjust than he who forges a lie against Allah?"

This 'calumny' is an injustice both unto him himself and unto the society wherein he announces this falsehood and he deviates it. Also, it can be considered as an injustice unto the Pure Essence of the Lord, as well as a disdain unto his Exalted Rank.

Those youths, the monotheists, tried to do their best to wipe out the rust of polytheism from the hearts, and to grow the twig of Unity in their place, but the shout of idolatry was so load in that environment that their melodies of Unity were lost in their throats.

Then, in order to deliver themselves from that corruptive environment, and to find a quieter place, they could not help deciding to migrate.

Thus, they began consulting with each other. They said among themselves that when they turned away from those idolaters and that which they worshipped besides Allah, and separated their own account from theirs, they should seek refuge in the Cave.

The verse says:

"And when you withdraw from them and what they worship save Allah, then seek refuge in the Cave..."

It was in that case that their Lord would unfold to them of His mercy and might open to them a way from their difficulty towards calmness, easiness, and happiness.

Then the verse continues saying:

"...(and) your Lord will shower on you of His mercy, and furnish you with a gentle issue of your affair."

Explanations

1. The Arabic term /šatata/ means: 'extravagant separation from truth, and saying a falsehood which by no means is acceptable'.

2. The term /'iftira/ (calumny) involves with the meaning of 'lie', yet the word /ka�iba/ has again been applied in the verse. This application, maybe, is for the fact that there are two kinds of 'calumny'.

In one kind, there is sometimes the probability of this attribution, but, sometimes, there is not any probability of it either. And polytheism is of the second kind, because attributing partners to 'The Infinite Power and Knowledge' is impossible.

3. This holy verse is from the tongue of the leader of the Companions of the Cave, which makes the youths accompanied with him hopeful of the mercy of the Lord and that He provides them with a gentle issue of their affair. A true monotheist both leaves out idols, and separates from idol-worshippers.

Being a Cave-dweller with the atmosphere of Divine Unity is better than being a citizen in the atmosphere of paganism.

Its example is Yusuf, the Prophet (as), who preferred being in the prison to living in the castle, and he said:

"...My Lord! The prison is dearer to me than that to which they invite me..."[2]

1. Muntakhab-ul-'Athar, p.485
2. Surah Yusuf, No.12, verse 33

Section 3: The Sure Coming of the Resurrection Proved

Surah Al-Kahf – Verses 17 - 18

وَتَرَى الشَّمْسَ إِذَا طَلَعَت تَّزَاوَرُ عَن كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ذَلِكَ
مِنْ ءَايَاتِ اللَّهِ مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيّاً مُّرْشِداً

وَتَحْسَبُهُمْ أَيْقَاظاً وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَاراً وَلَمُلِئْتَ مِنْهُمْ رُعْباً

17. "And (had you been there) you might have seen the sun when it rose, declining from their Cave towards the right, and when it set, leaving them away unto the left, and they were in a wide space thereof. This is of the Signs of Allah, whomever Allah guides, he is rightly guided, and whomever He leaves to stray, you shall never find for him any guiding friend."
18. "And you might think them awake while they were asleep, and We turned them unto the right and unto the left (sides), and their dog stretching out his paws on the threshold. If you looked at them you would certainly turn back from them in flight and you would certainly be filled with terror of them."

Through these holy couple of verses, the Qur'an has referred to the details of the wonderful life of the Companions of the Cave where it has mentioned six specialties:

1. The doorway of the Cave was set toward the north, and since its location had certainly been in the northern hemisphere, the sun did not shine directly inside the Cave, as the holy verse says:

"And (had you been there) you might have seen the sun when it rose, declining from their Cave towards the right, and when it set, leaving them away unto the left..."

Thus, the direct sunshine, whose continuation might cause their bodies to decay, did not meet them, but there was enough indirect light there from the sun.

2. The verse continues saying:

"...and they were in a wide space thereof..."

This part of the verse is an indication that the arrival of the Cave, which is usually strait, was not their dwelling-place, but they had chosen the middle parts of the Cave to be both out of sight and out of direct shining of the sun.

Here, the Qur'an ceases the thread of the current speech and pays to a spiritual conclusion, because it is the main aim of the statement of all these events.

It says:

"...This is of the Signs of Allah, whomever Allah guides, he is rightly guided, and whomever He leaves to stray, you shall never find for him any guiding friend."

Yes, those who step in the way of Allah and struggle for Him, Allah will help them with His Grace in every single of their steps. It is not only for the basis of their work, but His Grace encompasses them in all their affairs, too.

3. Their sleep was not an ordinary sleep, because if you looked at them you might think that they were awake, but they had been sleeping.

The verse says:

"And you might think them awake while they were asleep..."

This exceptional case, perhaps, had been for the sake that harmful animals would not approach them, or for the sake that their view might become so dreadful that none would dare approach them, in a manner that this circumstance could work as a protective shield for them.

4. In order that their bodies would not decay as a result of passing a long time of years when they were in their sleep, they were turned unto the right and unto the left sides, so that their bodies could remain sound.

They were turned this side and that side for that the blood of their bodies might not concentrate in one point of the body, and the pressure and the height, which were on those muscles that were on the ground for a long time, would not affect on the body harmfully.

The verse continues saying:

"...and We turned them unto the right and unto the left (sides)..."

5. Their dog had stretched forth his two fore-legs on the threshold of the Cave, guarding them.

The verse continues saying:

"...and their dog stretching out his paws on the threshold..."

6. Another fact about them was that they had a dreadful sight, so that:

"...If you looked at them you would certainly turn back from them in flight and you would certainly be filled with terror of them."

Explanations

1. The cave of the Companions of the Cave geographically was neither toward the East nor toward the West, but it was toward the North-eastern, where the sun would not shine into the depth of it in any season.

The ideas are divided upon the sight of the Cave. Some commentators say that it had been in the mountains around Syria which is now known as 'the cave of the Companions of the Cave'.

Some others believe that it had been located around Omman, the capital of Jordan, where several ancient graves are found and an engraving of a dog is carved on the wall, upon which there is an old

monastery, and Muslims have built a mosque thereabout, too.

However, the peculiarities of the Cave are some examples of the grace of Allah which were promised to in the previous verse

2. The Divine protection is not always seen in the form of a miracle, but sometimes the natural factors work as a means of protection.

3. The succour of Faith, leaving the people of polytheism, and taking refuge to a Cave, with those peculiarities, may not happen save by the guidance of Allah.

Surah Al-Kahf – Verses 19 - 20

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَآءَلُوا بَيْنَهُمْ قَالَ قَآئِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْماً أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُم بِوَرِقِكُمْ هَذِهِ إِلَي الْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآأَزْكَي طَعَاماً فَلْيَأْتِكُم بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلاَ يُشْعِرَنَّ بِكُمْ أَحَداً

إِنَّهُمْ إِن يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَن تُفْلِحُوا إِذاً أَبَداً

19. "And in like manner We did raise them that they might question among themselves. One of them said: 'How long have you tarried?' They said: 'We have tarried a day, or part of a day'. (Finally) they said: 'Your Lord knows best how long you have tarried. Therefore send one of you with this money of yours to the city and let him see which of them has purest food, and bring you provision from it, and let him behave with (care and) gentleness, and let him not inform any one about you."
20. "For verily if they prevail against you, they will stone you, or turn you back to their religion, and then never will you succeed."

Wakefulness After a Long Sleep!

When explaining the commentary of the coming verse, we will detail that the Companions of the Cave's sleep prolonged so much that it took about 309 years. Thus, it was a sleep like death, and its wakefulness was rather similar to Resurrection.

Therefore, the Qur'an in this verse says:

"And in like manner We did raise them…"

This statement means that in like manner that Allah was able to put them in such a long sleep, He returned them to wakefulness again.

The verse continues saying:

"...that they might question among themselves. One of them said: 'How long have you tarried?'..."

Then, the verse adds:

"...They said: 'We have tarried a day, or part of a day'..."

But, finally, since they could not know precisely the length of their sleep, they expressed as follows:

"...(Finally) they said: 'Your Lord knows best how long you have tarried..."

However, they felt a serious hunger and they needed to eat food, because what they had in reserve in their bodies were consumed.

Therefore, their first suggestion was that they would give the silver coins they had in their possession to one of their own members and send him to the city to see which of the sellers of that city had the purest food to bring them some of it enough for their provision.

The verse says:

"...Therefore send one of you with this money of yours to the city and let him see which of them has purest food, and bring you provision from it..."

Immediately after that, the verse adds:

"...and let him behave with (care and) gentleness, and let him not inform any one about you."

The reason of that precaution was that they thought if the people of the city were informed of their position, and found them, they would stone them and might bring them back to their own creed, (the creed of idolatry).

Explanations

1. The Arabic term /wariq/, mentioned in the verse, had been called to the silver coins which had the design of the king of that time on them.

2. The Qur'anic phrase /walyatalattaf/ has been occurred exactly in the middle of the Qur'an. It means: 'conciliation and spiritual intelligence accompanied with kindness', which itself is a grace that the middle-word of the holy Qur'an has spiritually been made up of conciliation, mercy, and kindness.

3. The wakefulness of the Companions of the Cave had two results. One of them was for themselves that they asked question,

"...that they might question...",

and the other was for others that they were an illustration of Resurrection and raising in Hereafter.

4. No one should surprise upon the subject of Resurrection and being raised, because every single wakefulness of men from sleep is a kind of raising and Resurrection.

Surah Al-Kahf – Verse 21

وَكَذَلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا اَنَّ وَعْدَ اللَّهِ حَقٌّ وَاَنَ السَّاعَةَ لاَ رَيْبَ فِيهَآ إِذْيَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ
بُنْيَاناً رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَيأَمْرِهِمْ لَنَتَّخِذَنَ عَلَيْهِم مَّسْجِداً

21. "And in like manner We did make (the people) to get knowledge of them that they might know that the promise of Allah is true, and that, as for the Hour (of Judgment), there is no doubt about it. When they disputed among themselves of their affair then they said: 'Build a building (monument) over them; their Lord best knows of them.' Those who prevailed over their affair said: 'We will build over them a place of worship'."

The End of the Adventure of the Cave

It did not take so long that the story of the migration of those godly gentlemen, the youths of that locality, spread everywhere, and the tyrannical king of the country became very angry of the event.

Therefore, he ordered his men that some special functionaries should search for them all the places, so that if they found any trace of them, they would pursue them until they could capture them and punish them. But the more they searched the less they found.

Now, we may trace the man who was commissioned to buy some food and see what happened to him.

As soon as he entered the city, he terribly surprised, because the shape of the buildings had utterly been changed, the features of people he saw were all unfamiliar to him, their clothes had been altered into some new models.

Even the method of their speaking, customs, and rules of civility were not as before. The ruins of yesterday had given their places to castles, and the castles of yesterday had been changed into ruins.

He still thought that their sleep in the cave lasted one day or half of a day. In that case, he wondered why there were so many changes in the city!

His wonder reached its climax when he put his hand in to his pocket to pay the price of the food he had bought. The seller was watching a coin which belonged to more than three hundred years before that time.

Perhaps, the name of Decianus, the tyrannical king of old time, was seen on it. When the seller asked

him to explain about that coin, the man answered that he had obtained it not long ago.

Then, the man himself found out to what a deep and long sleep he and his companions had gone.

This question became known in the city and the people of everywhere told that story one another. A group of those people could not believe that a man could be quickened again after his death. But the adventure of the sleep of the Companions of the Cave became a firm reasoning for those who were the adherents of the belief of resurrection of the body.

Therefore, the Qur'an in this verse says:

"And in like manner We did make (the people) to get knowledge of them that they might know that the promise of Allah is true..."

And there is no doubt about the end of the world and the occurrence of the Hereafter.

The verse continues saying:

"...and that, as for the Hour (of Judgment), there is no doubt about it..."

This sleep and wakefulness, from some points of view, was more wonderful than death and returning to life again, because there passed hundreds of years upon them and their bodies did not decay, while they neither ate any food nor did they drink any water.

Is not this event a proof to the Power of Allah (s.w.t.) upon everything and every deed? Taking such an event in mind, the life after death is certainly possible.

The man sent for buying food quickly returned to the Cave, and informed his companions of the fact. All of them surprised deeply. It was hard and difficult for them to bear that kind of life. They asked Allah that they would forsake this world and transfer unto the neighbourhood of the mercy of Allah, and it happened soon.

They passed away and their bodies were inside the Cave when the people went to see them.

At that circumstance, there occurred a dispute between the adherents of the belief of the resurrection of the bodies and their opponents. The opponents tried that the problem of the sleep and wakefulness of the Companions of the Cave to be forgotten and to take that firm proof from the hands of its adherents.

The Qur'an in this regard implies that when they were disputing upon their affair among themselves, some of them said that they should build a monument over them so that they might disappear from the eyes and that they spoke about them no longer, for their Lord is better aware of their condition.

The verse says:

“…When they disputed among themselves of their affair then they said: ‘Build a building (monument) over them; their Lord best knows of them.’…”

But those who became aware of their secret, and found it as a reasoning for Resurrection, suggested that they would build a mosque beside their graves, in order that their memory could not be forgotten.

The verse says:

“…Those who prevailed over their affair said: ‘We will build over them a place of worship’.”

This meaning shows that building a tomb and a place of worship in reverence of the graves of the saints of the religion not only is not unlawful (haram) but also it is a worthy action with Allah (s.w.t.).

Explanations

1. The Arabic term /’i‘ar/ is applied for an occasional information which is obtained with no searching. In this event, people, without any trouble, became cognizant of the important secret of the Age of the Companions of the Cave by means of their silver coin.

2. In the story of the Companions of the Cave these subjects are referred to:

The Will and Power of Allah, brevity, forsaking the world, migration, concealing of faith, Allah’s succours, and lawful feeding (pure food).

3. None of Allah’s deeds is vain.

4. That ability which can keep those men alive for more than three centuries without any food, is powerful to restore the dead to life, too.

5. Sometimes human beings simply pass by some historical events while they are neglectful of the training effects of those events. The Companions of the Cave passed away after that their adventure was revealed, but, in stead of taking a lesson from it, people were thinking of building a monument over there.

Surah Al-Kahf – Verse 22

سَيَقُولُونَ ثَلاَثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْماً بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَبِّي أَعْلَمُ بِعِدَّتِهِم مَا يَعْلَمُهُمْ إِلاَّ قَلِيلٌ فَلاَ تُمَارِ فِيهِمْ إِلاَّ مِرَاءً ظَاهِراً وَلاَ تَسْتَفْتِ فِيهِم مِنْهُمْ أَحَداً

22. “Soon they will say: ‘(They were) three, the fourth of them was their dog’; and (some) say: ‘Five, the sixth of them was their dog’, guessing at the unseen, and (yet the others) say: ‘Seven, and the eighth of them was their dog’. Say: ‘My Lord knows best their number, none knows them

but a few'. So do not dispute with them, except in outward disputation, and do not ask any one for a pronouncement about them."

This verse points to some different ideas which exist among people about the Companions of the Cave. Among them is the idea about the number of them.

The holy verse in this concern says:

"Soon they will say: '(They were) three, the fourth of them was their dog'..."

Here is the belief of another group of the people:

"...and (some) say: 'Five, the sixth of them was their dog', guessing at the unseen, and (yet the others) say: 'Seven, and the eighth of them was their dog'..."

The verse of the Qur'an implies that all of these words are some unreasonable statements that they say, and, save a small number of people, no one knows their correct number.

The verse says:

"...Say: 'My Lord knows best their number, none knows them but a few'..."

Then, at the end of the verse, the Qur'an adds:

"...So do not dispute with them, except in outward disputation..."

That is, you should speak with them so logically and reasonably that your logic be manifested. And you should ask no one of the people of the Book about the number of the Companions of the Cave.

The verse says:

"...and do not ask any one for a pronouncement about them."

Explanations

1. In the text of the verse the conjunction 'and' has not been mentioned upon the phrases "***fourth of them***" and "***sixth of them***", but with the phrase "***the eighth of them***" the conjunction 'and' has been mentioned.

It is, perhaps, for the reason that the attitude of their number being 'three' or 'five' had been offered by some ungodly people that Allah has rendered it into: "guessing at the unseen". But the attitude of their number being 'seven' is from the side of the believers, the people of attention.

(This recent meaning is narrated from Amir-ul-Mu'mineen Ali (as) by the way of Ibn-'Abbas).

That is why for these groups of people the Qur'an does not say "gussing at the unseen", but, in order to respect them, between the number of: 'the Companions of the Cave' and 'their dog' there has occurred the conjunction 'and' in order to separate them from each other.

2. If the activities be valuable and human beings be with aim, their dependents and their belongings, even the animals accompanied them, should be counted, too, since being an animal and being unclean (najis) is not a reason for them to be counted valueless.

In this verse, the word 'dog' has been mentioned in three occurrences. The positive function of the 'dog' of the Companions of the Cave has been referred to in verse No.18 of the current Surah.

Section 4:To Always Depend Upon Allah's Will

Surah Al-Kahf – Verses 23 – 24

وَلاَ تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَداً

إِلَّا أَن يَشَاءَ اللَّهُ ۚ وَاذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَن يَهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا

23. "And do not say, regarding anything, 'I will do that tomorrow,'"
24. "Save (say): 'If Allah pleases', and remember your Lord when you forget, and say: 'It may be that my Lord will guide me to a nearer way to the right than this'."

Allah (s.w.t.) prohibits His Prophet (S) in this holy verse to say that he does so and so the following day unless he depends that affair to the Will of Allah and he says:

'***If Allah pleases***'.

Thus, Allah desires to train people and He teaches them that whenever they say something about an affair concerning the future, they ought to say this holy phrase, in order that if the affair had not been done the servant would not have said a falsehood.

The reason of this statement lies in the fact that man's power is limited and it is not right and logical for him to decisively inform of something when the appearance of some barriers against it is probable, and many a time the information happens falsehood, save that it be followed by the phrase '***Allah Willing***'.

Saying the holy phrase '***Allah Wiling***', which indicates to the belief in 'The Power and Will of Allah', was

a phrase used by Allah's saints for 'resting upon' in their conversation. For instance, this meaning has also been narrated in the Qur'an from the tongue of prophets.

In Surah Yusuf, No.12, verse 99, Jacob says to his children:

"...Enter safe into Egypt If Allah please".

In the current Surah (Al-Kahf), verse 69, Moses says to Khidr:

"...Allah Willing, you shall find me patient...".

In Surah Al-Qasas, No.28, verse 27, Hadrat Shu'ayb says to Hadrat Moses:

"...If Allah please, you will find me one of the righteous."

In Surah As-Saffat, no.37, verse 102, Ishmael (as) tells his father Abraham (as):

"...If Allah please, you will find me of the patient ones."

Of course, the purpose of saying "***Allah Willing***", or "***If Allah please***", and "***I take refuge in Allah***" and the like of them are not some things to be uttered unintentionally and barely by tongue, but the purpose of it for a servant is to have such a belief and such a knowledge in mind (heart) and in all dimensions of his life.

Imam Sadiq (as) recommended us not to forget to write '*If Allah pleases*' even in our writings. One day he told someone to write a letter.

When he (as) observed that the letter was not involved with the phrase: '***Allah Willing***', he said:

"How do you hope that this work will be completed?"[1]

Wherever the Prophet of Islam (S) entered a graveyard, he used to say:

"If Allah please, we will join you",

while death is sure to happen.[2]

A human being is free and has choice, but he is not absolutely independent. It is not so that all affairs to be given him in a manner that he can perform them without the Will of Allah (s.w.t.). In other words, human beings are neither in compulsion nor the free will of all affairs has been offered to them, but human's freedom is conditioned to Allah's Will.

The verse says:

"Save (say): 'If Allah pleases'..."

Then, next to this sentence, the Qur'an says:

"...and remember your Lord when you forget..."

This statement denotes to this meaning that if you forget to add the holy phrase '*If Allah please*' to the news that you inform of the events related to the future, whenever later you remember it immediately make amends it and recite '***If Allah pleases***', because this action will compensate the past.

Besides that, you should say that you are hopeful that your Lord may show you a way more clear than this.

The verse continues saying:

"...and say: 'It may be that my Lord will guide me to a nearer way to the right than this'."

Finally, Sayyid Murtada, who is the most learned one amongst the scholars of Shi'ah, on the commentary of this part of the verse which is recited:

"...and say: 'It may be that my Lord will guide me to a nearer way to the right than this"

says: that he ought to say it may be that Allah will bestow on The Prophet (S) some miracles and evidences to prove his prophethood that will be stronger and more expressive than the story of the Companions of the Cave.

Hence, Allah, the Exalted, bestowed some evidences and miracles more effective on His Prophet. Allah informed His Messenger (S) of all unseen sciences and details about the lives and deeds of the whole prophets. Those facts were some proofs which were more clear and stronger than the story of the Companions of the Cave.

Surah Al-Kahf – Verses 25 - 26

وَلَبِثُوا فِي كَهْفِهِمْ ثَلاَثَ مِأْئَةٍ سِنِينَ وَازْدَادُوا تِسْعاً

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَاوَاتِ وَالأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُم مِن دُونِهِ مِن وَلِيٍّ وَلاَ يُشْرِكُ فِي حُكْمِهِ أَحَداً

25. "And they remained in their Cave three hundred years, and (to that also) they added nine more."
26. "Say: 'Allah knows best how long they remained. To Allah belongs the Unseen of the heavens and the earth. How clear of sight is He and keen of hearing! There is none to be a guardian for them besides Him; and He makes none to share in His Sovereignty"

The Sleep of the Companions of the Cave

The frame of references existed in the former holy verses denoted that the sleep of the Companions of the Cave was a very long sleep. This matter moves the sense of curiosity of every listener. He may desire to know how many years precisely they remained in their long sleep.

This holy verse removes the doubt of the listener when it says:

"And they remained in their Cave three hundred years, and (to that also) they added nine more."

Therefore, the total years that they remained and slept in the Cave counted three hundred and nine years.

The Jews asked Hadrat Ali (as) about the length of the time that the Companions of the Cave remained in the Cave. He (as) answered them it was 309 years. They said that it had been mentioned 300 years in their Book. Hadrat Ali (as) said that nine years was the difference between the solar year and lunar year.[34]

In Maraqi's it is cited that this nine years is counted as a miracle of the Qur'an which has considered the difference between solar years and lunar years so precisely.

It may be said that the number of the years had been the same 300 years to which later people added nine years where the Qur'an says:

"...and (to that also) they added nine more."

So, in answer to that, Allah says:

"Say: 'Allah knows best how long they remained..."

It is evident that the purpose of Allah, the Exalted, by this verse is reasoning to His wonderful and great Power. This reasoning can be right when the length of their sleep is clear.

Thus, the objective meaning of the holy words:

"Say: 'Allah knows best how long they remained..."

after stating the length of the time of their sleep, is for invalidating the saying of the people of the Book who had differed in this matter. Then, the objective meaning of the Qur'an is:

'O Muhammad! Say that Allah is more aware of the time of their sleep that He has informed it'.

Do accept whatever Allah says and leave out the sayings of the people of the Book, because Allah is more aware of this matter.

In other words, in order to put an end to the different debates of people in this concern, He commands His Messenger (S) as follows:

"Say: 'Allah knows best how long they remained..."

Then, the reason of this statement comes forth, when the verse continues saying:

"...To Allah belongs the Unseen of the heavens and the earth..."

He Who is aware of what is concealed and what is manifest in the whole world of existence, how may it be that He remains unaware of the length of the time of the stop of the Companions of the Cave?

The verse says:

"...How clear of sight is He and keen of hearing!..."

That is why they (the dwellers of the heavens and the earth) have no guardian save Him. The verse says:

"...There is none to be a guardian for them besides Him..."

At the end of the verse, the Qur'an adds:

"...and He makes none to share in His Sovereignty"

In fact, this part of the verse is an emphasis on the absolute guardianship of Allah.

Surah Al-Kahf – Verse 27

وَاتْلُ مَآ أُوحِيَ إِلَيْكَ مِن كِتَابِ رَبِّـكَ لاَ مُبَدِّلَ لِكَلِمَاتِهِ وَلَن تَجِدَ مِن دُونِهِ مُلْتَحَداً

27 "And recite that which has been revealed unto you of the Book of your Lord; none shall change His words, and you shall not find any refuge besides Him."

In this holy verse, the Qur'an addresses the Prophet of Islam (S) and says:

"And recite that which has been revealed unto you of the Book of your Lord..."

That is, he should not pay attention to the talks of this and that. They might speak some baseless matters mixed with falsehoods and superstitions. In discussions about those matters, his reliance should always be only upon the Divine revelation, because nothing may change His statements.

The verse says:

"...none shall change His words..."

There is no room for diversity to enter into His Words and Knowledge. His Speech and His Knowledge is not like the speech and knowledge of human beings which, as a result of a new invention or information, has to be changed.

It is upon these facts that, at the end of the verse, the holy Qur'an says:

"...and you shall not find any refuge besides Him."

This historical wonderful adventure, which the Qur'an has explained without any superstition and baseless inventions, as all other stories of the Qur'an, contains so many constructive and training points. Some of them are as follows:

A. The first lesson of this story is the very breaking the barrier of imitation from aberration and separation from the corruption of that environment. Basically, man should be constructive in the society, not putting up with mischiefs of it, which some feeble-minded people do.

Those who have true Faith, and are possessors of an independent thought, say that a godly servant should never follow the majority when they are misguided.

B. Migration from the polluted surroundings is another lesson taken from this wonderful event.

C. Precautionary dissimulation, in its constructive meaning, is another lesson taught by this story. And we know that precautionary dissimulation is not anything save that the person conceals his main subject where divulgence of facts is fruitless, and he protects his power for the time of struggle and striking against the enemy.

D. The lack of difference among persons in the way of Allah, and sitting a minister beside a shepherd, and even the guarding dog that paves their way, is another lesson in this field, in order to be manifested that the privileges of this material world.

Then its different ranks have no effect along the side of separating the rows of the followers of the path of truth which is the path of Unity and the path of Unity is the path of oneness and unicity of all human beings.

E. The wonderful helps of Allah (s.w.t.) at the time of the appearance of crises is another income which the circumstance of the event teaches us.

F. In this story, even in the most grievous circumstances, they taught us the purity of food. The nutrition of the body has a deep effect on man's spirit, thought and heart. And pollution, resulted from unlawful (haram) foods, makes man afar from the path of Allah and the path of piety.

G. Seeking help from His grace, and saying the holy phrase '*If Allah please*' in informing about the future

affairs, is another lessen.

H. Another instructive lesson of this story is how we confront the opponents.

I. Finally, the possibility of resurrection of the body, and that human beings will return to a new life at the time of Resurrection, is another lesson that this event teaches us.

However, the aim here is not telling a story as a hobby. The aim of the Qur’an is to bring up some steadfast, faithful, aware and brave men. One of its way is to introduce the noble samples of them through the length of history.

At the end, one of the pretexts of the Prophet’s opponents was that they asked the Prophet (S) to change the Qur’an.

They said:

“...Bring us a Qur’an other than this, or change this.”5

In answer to such arrogant people, the Prophet (S) used to say that it was not of his own accord to change it. The change of the Qur’an is only up to Allah.

Surah Al-Kahf – Verse 28

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلاَ
تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطاً

28 “And keep yourself content with those who call unto their Lord morning and evening seeking His pleasure, and let not your eyes turn away from them desiring the adornment of the life of the world, and do not obey him whose heart We have made neglectful of Our remembrance and he follows his own low desires, and his affair has become all excess.”

Occasion of Revelation

A group of arrogant conceited rich Arabs came to the Prophet (S) and, pointing to some faithful Muslims, such as: Salman,’Abuthar, S□uhayb, Khabab and the like of them, said:

“O’Muhammad! If you sit in the seat of honor, and send away these fellows from around yourself, (*so that your meeting becomes apt for notables and personalities*)*, we will approach you. But, with the presence and existence of these people, the meeting is not a suitable place for us.”*

At this time, the verse was revealed and commanded the Prophet of Islam (S) not to surrender to those hollow deceptive statements, and he should always receive the faithful, sincere-hearted ones, such as

those who are like Salman and’Abuthar.

The Prophet (S) told them (his true followers) that he praised Allah for that he (S) did not die until when He ordered him such a commandment that he would be with them and the like of them.

He (S) said:

“Yes, life with you, and also death with you, is pleased.”

One of the lessons which the story of the Companions of the Cave taught us was that the criterion of men’s value is not the apparent rank, social position, and their wealth. In fact, this verse pursues this very important subject, and commands the Prophet (S) as follows:

“And keep yourself content with those who call unto their Lord morning and evening seeking His pleasure...”

Imam Sadiq and Imam Baqir (as) said:

“The objective meaning of calling Allah in the morning and in the evening is ‘to perform the prayer’.” [6]

Then, as an emphasis, the Qur’an continues saying:

“...and let not your eyes turn away from them desiring the adornment of the life of the world...”

Again, for a more emphasis, it adds:

“...and do not obey him whose heart We have made neglectful of Our remembrance and he follows his own low desires...”

Such people are always out of normal method, so that their manner has become all excess. Since, concerning the material lusts, the nature of man is always toward the mood of demanding more and more, a mortal ceaselessly steps in the direction of excess so far that he perishes himself.

The holy verse says:

“...and his affair has become all excess.”

Explanations

1. A leader should not be heedless of the deprived, but he must be sympathetic unto them.

2. Do not turn away from the poor in order to obtain the material world and the consent of the rich.

3. The worst thing is the circumstance that people pay attention to Allah, but their leader pays to the world.

4. He who follows the low desires and the world, will go out of the path of godly ones.

5. The danger of mammonism is so much that Allah has warned His prophets of it.

6. The value of the remembrance of Allah depends on that its root to be deep in the heart and the soul. Otherwise, a man falls down step by step. The first step is negligence, then lust, and, finally, the path of aberration.

Surah Al-Kahf – Verse 29

وَقُلِ الْحَقُّ مِن رَبّـِكُمْ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ إِنَّآ أَعْتَدْنَا لِلظَّالِمِينَ نَاراً أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَآءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَآءَتْ مُرْتَفَقاً

29 "And say: 'The truth is from your Lord; so whoever will, let him believe, and whoever will, let him disbelieve.' Verily We have prepared for the unjust a Fire, the curtains of which encompass them, and if they call for succour, they will be succoured with water like molten copper that shall scald the faces; (how) evil the drink and (how) ill the resting-place!"

The importance of the previous verse is so much so that the Qur'an, in this verse, explicitly says to the Prophet (S) to say that it is a program from Allah and a reality from the Lord. Then let him who will, believe, and let him who will, reject it.

"And say: 'The truth is from your Lord; so whoever will, let him believe, and whoever will, let him disbelieve.'..."

But, everybody should be defined that those unjust mam-monish persons who, with their welfare lives of dazzling glare and its adornments, mockingly laugh at the woolen clothes of the Muslims, will have a dark and evil end, because the verse says:

"...Verily We have prepared for the unjust a Fire, the curtains of which encompass them..."

Yes, such people, in the life of this world, whenever they became thirsty, used to order their servants to prepare them kinds of drinks before them. But, in Hell, when they call for water they will be granted water like melted brass which, if it be brought near the face, will scald the face. How dreadful the drink! And how uncomfortable the dwelling of Hell is!

The verse says:

"...and if they call for succour, they will be succoured with water like molten copper that shall scald the faces; (how) evil the drink and (how) ill the resting-place!"

Here, in this life and in their tents, there exist kinds of drinks. As soon as they call the cupbearers, they

bring them different cups of various drinks. In Hell, too, they will have cupbearers to bring them cups of drink.

But what a drink! A drink like molten brass! A drink as hot as the tear of the orphans, and as blazing as the sighs of the poor. Yes, whatever exists there, it is the embodiment of that which they have produced here, in this world.

However, at the end, people are free to choose either belief or disbelief, yet they should know that the end of disbelief is the blazing Fire of the Hereafter.

The Arabic word /suradiq/ means 'curtain' which has been mentioned only once in the Qur'an, and it is about the people of Hell.

By the way, there has been recorded a tradition from Imam Baqir (as) in the commentary books of Al-Burhan, As-Safy, and Nur-uth-Thaqalayn which indicates that the purpose of the holy phrase:

"And say: 'The truth is from your Lord..."

is the mastership of Ali-ibn-Abitalib (as). It means that the Prophet (S) should state the truth about the mastership and Imamate of Ali-i-Abitalib (as) from the side of the Lord.

Surah Al-Kahf – Verses 30 – 31

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لاَ نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلاً

أُوْلَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهِمُ الاَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَاباً خُضْراً مِن سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِئِينَ فِيهَا عَلَي الاَرَآئِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقاً

30. "Verily those who believe and do righteous deeds, surely We do not waste the recompense of him who does a good work."
31. "These, for them are gardens of eternity beneath which rivers flow, they shall be adorned therein with bracelets of gold, and they shall wear green robes of fine silk, and thick brocade, reclining therein on raised coaches. O, how excellent a reward! and how fair a resting-place!"

In view of the fact that the style of the holy Qur'an is a constructive and comparative style, in this group of verses, after the statement of the qualities and retributions of the arrogant mammonish people, it refers to the statement of the situation of the true believers and their excellent extraordinary rewards.

At first, it expressively says:

"Verily those who believe and do righteous deeds, surely We do not waste the recompense of

him who does a good work."

Whether this recompense is little or much, general or particular from everyone in every age and year, and in any condition, Allah will not waste it.

Then, the Qur'an explains the rewards of the doers of righteous deeds.

It says:

"These, for them are gardens of eternity..."

These rewards are a lot of gardens in Paradise under whose trees and castles some rivers flow. They live in those gardens while they are ornamented with golden bracelets.

The verse says:

"...beneath which rivers flow, they shall be adorned therein with bracelets of gold..."

The verse continues explaining their rewards and that they will be among a group of good companions in Heaven, where it says:

"...and they shall wear green robes of fine silk, and thick brocade, reclining therein on raised coaches. O, how excellent a reward! and how fair a resting-place!"

Explanations

1. The Qur'anic term /'adn/ means: 'a perpetual abode'. The term /'asawir/ is the plural form of /'aswirah/ which means 'a bracelet'. The Arabic word /sundus/ means 'silk', and /'istabraq/ is applied for 'silk of a thick texture, brocade'; and the term /'ara'ik/ is the plural form of /'arikah/ which is called to a royal throne which is covered with a veil.

2. For the people of Paradise, there are all kinds of clothing and with any material and of any colour there at their disposal, but the green robes, in particular, maybe refers to their formal and common clothing by which they decorate themselves at the time when they recline on raised coaches.

3. Keeping off from the unlawful ornaments of this life is the secret of reaching to the eternal ornaments in Hereafter as a reward.

4. Resurrection is both the spiritual resurrection and the resurrection of the body, since if it were merely a spiritual resurrection it would not need any gold, silk, and throne.

Two Final Points

1. The Ornamental Clothings in Hereafter!

There may arise this question for many persons that, in the Qur'an, Allah has reprimanded the dazzling glare of the world, but He has promised these things to the believers in the next world. They are some adornments such as gold, silken clothes: whether thin and thick, thrones, beautiful coaches, and the like of them.

In answer to this question, preliminarily, it is necessary for us to attract attentions to this matter that we comment the verses of the Qur'an as some other commentators do. They take all these words as some metaphorical ones for the spiritual concepts.

We have learnt from the holy Qur'an itself that Resurrection will be both bodily and spiritual. Thus, the pleasures of the next world must be in both forms. Of course, there is no doubt that its spiritual pleasures are not comparable with its bodily pleasures.

But, in the meantime, this fact cannot be concealed that, as for the bounties of the next world, we may see only a shade of them from a long distance, and we hear some words as an indication to them, because the parable of the coming world, compared with this world, is like the parable of this world with respect to the mother's womb, and the embryo's case.

If mother can communicate with her embryo, she is not able to state the beauties of this world, such as: illuminating sun, bright moon, springs, gardens, flowers, and the like of them, for the baby she has in her womb save by signs.

Similarly, it is impossible for us, the encompassed persons in the womb of the world, to understand or even to state the spiritual and material bounties of the Hereafter.

Now that this fact became clear, we return to the answer of the question. Allah has reprimanded the dazzling glare of this world for the sake that the limitation of this world causes the preparation of such life to be accompanied with kinds of injustice and cruelty, and taking benefit from it will be done with negligence and ignorance.

The unjust discriminations, which come into being in this course, will be the cause of grudges, jealousies, enmities, and, at last, bloodsheds, and fights.

But in that world, whose all things are vast and plenty, neither the earning of these ornaments creates any difficulty, nor it causes any unjust discrimination and deprivation. They neither produce any grudge and enmity in any one, nor, in that environment full of spiritualities, they cause man to become neglectful of the Lord.

Those ornaments neither need to be protected and guarded nor create any jealousy in others. They are neither the source of arrogance and pride, nor are they the factor of separation from the servants of Allah and Allah Himself (s.w.t.).

Why should the people of Paradise be deprived of such a bounty which is a bodily pleasure beside the

great spiritual merits with no unpleasant reaction.

2. Another point that this verse teaches us is that we must not avoid of guiding that group because of their wealth, or for that they have a welfare life, and do not approach them. But, what is blameworthy is that we approach them in order to take benefit from their worldly material circumstances and, as the Qur'an says, become of the extension of those who:

"desire the adornment of the life of the world". 7

Thus, if the aim is their guidance, and taking benefit from their wealth and possibilities is along the path of positive and valuable social activities, approaching them not only is not blameworthy but also is necessary and incumbent.

1. Nur-uth-Thaqalayn, the Commentary
2. The Commentary of Kashf-ul-'Asrar
3. It should be noted that a solar year lasts 365 days while a lunar year lasts 354 days.
4. Majma'-ul-Bayan, the Commentary
5. Surah Yunus, No. 10 verse 15
6. The Commentaries of Nur-uth-Thaqalayn, As-Safy, and Burhan
7. The current Surah, verse 28

Section 5: The Parable of an Ungrateful and a Grateful Man

Surah Al-Kahf – Verses 32 - 36

وَاضْرِبْ لَهُم مَثَلاً رَجُلَيْنِ جَعَلْنَا لأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعاً

كِلْتَا الْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِنْهُ شَيْئاً وَفَجَّرْنَا خِلاَلَهُمَا نَهَراً

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَاْ أَكْثَرُ مِنكَ مَالاً وَأَعَزُّ نَفَراً

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَداً

وَمَآ أَظُنُّ السَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَي رَبِّي لأَجِدَنَّ خَيْراً مِنْهَا مُنقَلَباً

32. "And (O' Prophet!) coin for them a parable: Two men, We made for one of them two gardens of vines and We surrounded them with date-palms and We placed between them tillage."
33. "Both of the gardens gave their fruits and withheld naught thereof: and We caused a river to gush forth in their midst."
34. "And he had fruits (in abundance), so he said to his companion, as he was conversing with him: 'I have greater wealth than you, and am mightier in respect of men'."
35. "And he entered his garden while he was unjust to himself. He said: 'I do not think that this will ever perish,"
36. "And I do not think that the Hour (of Resurrection) will come, and even if I am returned unto my Lord, I shall surely find a better than this a resort'."

From this verse on, Allah, the Exalted, tells a story that by hearing it people may come to themselves and obey Allah, and desist committing sins and ingratitude.

For this very purpose, He addresses His Prophet (S) and says:

"And (O' Prophet!) coin for them a parable: Two men, We made for one of them two gardens of vines and We surrounded them with date-palms and We placed between them tillage."

It was a fertile field with two gardens of vines and dates in addition to farms of wheat and kinds of corn, so that everything was complete in it.

These two gardens, from the point of agricultural products, were matured and the fruits of their trees were wholly in full maturation and their farmings were going to be harvested, in a manner that nothing was withheld therein.

The holy verse says:

"Both of the gardens gave their fruits and withheld naught thereof…"

Most important of all was water, the cause of the life of every thing, and in gardens and farmings there, in particular, it was available enough, since, as the verse says:

"…and We caused a river to gush forth in their midst."

Thus, the possessor of those couple of gardens and farming had got many kinds of fruit and so much income.

The holy verse says:

"And he had fruits (in abundance)…"

But, since the world was in his favour, and those who are of little capacity and are in lack of personality, when everything is in their favour, they become proud and begin disobedience, the first stage of which is self-admiration and arrogance upon others, the owner of those couple of gardens started speaking with his friend.

The verse continues saying:

"...so he said to his companion, as he was conversing with him: 'I have greater wealth than you, and am mightier in respect of men'."

Therefore, he told his friend that, in comparison with him, he had many men in his authority and also he had both abundance of wealth, and social position and influence. Then he asked his companion what he could say and what he had to utter.

Little by title, as it is usual, these thoughts went on to be upper and upper in him, so much so that he considered the world was eternal and his wealth and honour were perpetual for him. So, he proudly entered his garden.

He looked round unto the green trees therein, the branches of which had come down unto the ground because of the height of the fruits, and unto the ears of corn, which were spread clinging every side, when he was listening to the sound of the river which was flowing forward, watering the trees, he neglectfully said that he did not think that destruction and mortality could fall over it.

The verse says:

"And he entered his garden while he was unjust to himself. He said: 'I do not think that this will ever perish,"

He went even further than that and, since the eternity of this world contrasts the fulfillment of Resurrection, he thought of the denial of Hereafter and said:

"And I do not think that the Hour (of Resurrection) will come..."

He thought that these ideas are some things that a group of people had invented to please themselves.

Then, he imagined if there were a resurrection in the course he would have a high rank and personality, and he added:

"...and even if I am returned unto my Lord, I shall surely find a better than this a resort'."

He was wandering in these useless imaginations, and every moment he added some new vain words to his former undue words. Then his faithful friend began speaking and rejected his vain statements, which will be dealt with in the following discussions.

Note

The Arabic term /'ukul/ means some products and fruits which are edible while the term /amar/ is applied for kinds of fruit, and sorts of wealth and properties; it is even called to 'trees', too.

These verses can lead us to some principles of planting and keeping typical and attractive gardens. These leadings are as follows:

A. The low and short trees may be planted in the middle, (vines), and the tall trees around the garden, (date-palms).

B. Gardens may be arranged separate with each other, so that there can be left a distance between them, (and We put between them).

C. The lands of the distance between gardens should be formed, (between them tillage).

D. Water ought to be gushed forth in the midst of the gardens, (and We cause a river to gush forth in their midst).

E. Gardens must not be hollow, weak and calamitous, (and withheld naught thereof).

Therefore, the best views of the gardens are the vine gardens with various grapes, and those that have vines and date-palms with together, and kinds of farming (tillage) are in between the gardens (and We Surrounded them) and that streams flow beneath the trees and beside the farms, (and We caused a river to gush forth in their midst).

Surah Al-Kahf – Verses 37 - 41

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلاً

لَكِنَّ هُوَ اللَّهُ رَبِّي وَلاَ أُشْرِكُ بِرَبِّي أَحَداً

وَلَوْلاَ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ اللَّهُ لاَ قُوَّةَ إِلاَّ بِاللَّهِ إِن تَرَنِ أَنَاْ أَقَلَّ مِنكَ مَالاً وَوَلَداً

فَعَسَى رَبِّي أَن يُؤْتِيَنِ خَيْراً مِن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَاناً مِنَ السَّمَآءِ فَتُصْبِحَ صَعِيداً زَلَقاً

أَوْ يُصْبِحَ مَآؤُهَا غَوْراً فَلَن تَسْتَطِيعَ لَهُ طَلَباً

37. "His companion said to him, as he was conversing with him; 'Do you disbelieve in Him Who created you from dust then from a sperm-drop, then He fashioned you a (complete) man?"
38. "But, as for me He, Allah, is my Lord, and none do I associate with my Lord."
39. "And why did you not say when you entered your garden: 'As Allah will, there is no power except in Allah'? If you see me less than you in wealth and children."
40. "Yet it may be that my Lord will give me better than your garden, and will send on it (your garden) a thunderbolt from heaven so that it becomes an even slippery ground without plant."
41. "Or its water will be sunk (into the earth), so that you will never be able to seek it out."

These holy verses are upon the rejections of the baseless utterances of that faithless, proud, and conceited rich man that are heard from the tongue of his faithful companion. He waited silently and was listening to the words of that haughty man in order that he would say whatever he had in his inside.

Then he answered him all the same time, as the verse says:

"His companion said to him, as he was conversing with him; 'Do you disbelieve in Him Who created you from dust then from a sperm-drop, then He fashioned you a (complete) man?"

In other words, this the Lord Who, at first, created man from soil. He caused the nutritious material existed in the soil to be absorbed by the roots of the trees. The trees in turn became the food of animals, and man consumed from the plant as well as the meat of the animals.

His life-germ was made up of them. In the womb of the mother, the life-germ developed its different stages of perfection until it became a complete man. A human being that is superior to all the existing things of the earth.

He can contemplate, think, make decision, and subject rather everything under his control. Yes, the change of worthless dust into such a wonderful being, with those different complicated organs of his body and soul, is one of the great reasonings of Unity.

Then, in order to break the infidelity and pride of his companion, the faithful man said that he boasted and was proud of his belief that Allah was his Lord.

The verse, from the tongue of the faithful man, says:

"But, as for me He, Allah, is my Lord, and none do I associate with my Lord."

He told his faithless friend who boasted that he had garden, farming, fruit and water in abundance, that he was honoured that his Lord, his Creator, and his Sustainer was Allah.

He added that his companion glorified the life this world while he glorified his belief, faith, and monotheism, as the holy verse continues saying:

"...and none do I associate with my Lord."

After pointing to the subject of Unity and infidelity which are the most important subjects in the fate of man, again he reproached his faithless companion, and said:

"And why did you not say when you entered your garden: 'As Allah will..."

Why did you not consider all of these from the side of Allah and you did not thank for His bounties? And why did you not say that there is no power and ability save from the source of Allah?

The verse in this regard says:

"...there is no power except in Allah'?..."

You have ploughed the earth, scattered the seed, planted the shoot, guarded the trees, and provided every necessary thing for them on time in a manner that they grew like that. All of these activities have been done by means of the usage of the abilities, possibilities, and means that Allah has given you. You have nothing of yourself, and without Him you are naught.

Then, he added that it did not matter:

"...If you see me less than you in wealth and children."
"Yet it may be that my Lord will give me better than your garden..."

My Lord not only will give me a better garden than yours, but also He will send a thunderbolt from heaven on your garden and, in a short time, He will change this green land into a plantless, slippery even plain.

The holy verse continues saying:

"...and will send on it (your garden) a thunderbolt from heaven so that it becomes an even slippery ground without plant."

Or He may order the land to move so that this spring and gushing water should sink down into the earth and you will never be able to find it.

The verse says:

"Or its water will be sunk (into the earth), so that you will never be able to seek it out."

The Arabic term /husban/, used in this holy verse, originally is derived from /hisab/ (calculation); then it has been used in the sense of the arrows which are counted at the time of shooting. It has also been applied with the meaning of 'the punishment which comes upon persons on reckoning', and the purpose in the abovementioned verse is this very meaning.

The Qur'anic word /sa'id/ means 'the sand, or dust on the surface of the earth' It is originally taken from /sa'ud/ (a calamity).

The Arabic term /zalaq/ means an even land without any plant so that the foot may slip on it. (It is interesting that today, in order to fix the running sands and prevent the towns to be buried under the storms of sand, people try to grow some plants and trees on such lands so that they can control them, and deliver them from the state of being slippery.

Indeed, that faithful and monotheist man warned his proud companion that he could not attach and depend on those bounties, because none of them was reliable.

In fact he says that he has seen with his own eyes or, at least, has heard with his own ears that sometimes the heavenly thunderbolt, in a short moment, turns gardens, houses, and farms into a heap of soil, or a dry land without any water and any grass.

And also you may have heard or seen that sometimes a sharp earthquake may ruin the irrigation systems and make springs dry so that they cannot be mended.

When you know these clear facts, what is this pride and haughtiness for? You who have seen these events, why do you attach to them? Why do you say that you do not believe that these bounties will perish? But they will be eternal. What an ignorance and stupidity!

The Prophet of Islam (S) said that if a servant says '*that which Allah pleases*' and '*There is no power except in Allah'*, when He bestows on him wealth and children, Allah may repel his calamities and disquiet from him so that he obtains his (good) wishes. Then he (S) recited this verse.[1]

Some Islamic traditions denote that the recitation of the holy phrase

"There is neither might nor strength but in Allah"

causes afflictions to be repelled and bounties to last long, and it is a treasure out of the treasures of Heaven.

Surah Al-Kahf – Verses 42 - 44

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَي مَآ أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَي عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَداً

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مَنتَصِراً

هُنَالِكَ الْوَلاَيَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَاباً وَخَيْرٌ عُقْباً

42. "And his fruits were enwrapped (into destruction), so he began wringing his hands for what he had expended in it, and it was fallen down upon its trellises, and he was saying: 'Alas me! Would I had not associated with my Lord any one!'"
43. "And he had no troop to help him as against (the wrath of) Allah, nor could he help himself."
44. "Thereover protection belongs only to Allah, the True; He is best rewarding, and best for consequence."

Finally, the debate of those two men ended and the faithful man had got no penetration in the depth of the soul of that proud, faithless rich man who, with the same spirituality and doctrine, went back home.

He was unaware that the command of Allah had been issued that his green gardens and cultivations to be perished. He should receive the retribution of his pride and infidelity in this very world, in order that his end would become as a gazing-stock and a warning to others.

Perhaps it was at the same moment that the darkness of night had covered everywhere when the punishment of Allah, in the form of a destructive thunderbolt, or a terrible violate storm, or a horrible ruinous earthquake, in a short time, destroyed whatever there were in those pleasant gardens which contained so many fruitful tall trees, and fructified cultivations.

The verse says:

"And his fruits were enwrapped (into destruction)..."

The Arabic term /'uhit/ is from the root /'ihatah/ which, in such instances, means 'an encompassing punishment', the result of which is a complete destruction.

In the next morning, when the owner of the garden, with a series of desires and imaginations, went toward his garden in order to visit it and enjoy its products, approaching it, he encountered a dreadful scene, so terrible that his mouth dried because of wonder and his eyes became dim and motionless.

He could not know that he was observing that scene in dream or in vigilance. The trees had utterly dropped on the ground, the cultivations had became upside down, and there was seen little of life therein.

As if there were no pleasant garden and green tillage there. The doleful moans of owls were heard in its ruins. The man's heart started its palpitation sharply, and his face grew pale. The saliva dried in his mouth, and whatever of pride and arrogance was in his heart and his mind suddenly dispersed.

As if he had got up from a long and deep sleep. He was thinking of the heavy expenses he had earned from every side in his lifetime and had expended in it.

The verse says:

"...so he began wringing his hands for what he had expended in it, and it was fallen down upon its trellises..."

It was just in the same time that he regreted from his false and futile statements and thoughts.

The verse continues saying:

"...and he was saying: 'Alas me! Would I had not associated with my Lord any one!'"

More lamentable than this it was that, at the time of confronting this calamity, he was perfectly alone and had no one to help him for this great damage and grievous affliction.

The verse says:

"And he had no troop to help him as against (the wrath of) Allah..."

He had not anything to substitute that, which was his whole capital.

The verse continues saying:

"...nor could he help himself."

In fact, in this event all his arrogant imaginations disturbed and proved to be nonsensical. On one side, he used to say that he never believed that his great capital and abundant wealth would have an annihilation, but he saw its annihilation with his own eyes.

On the other side, he arrogantly boasted to his faithful monotheistic companion and said that he was more powerful than him from the point of wealth and men. But, after this event, he observed that none was his helper.

On the third side, he depended on his own power and considered his ability illimitable. But, after that he became in lack of everything in that event, he comprehended his great mistake, because he had nothing in his disposal to compensate a part of that great damage.

Principally, those companions who, like flies around a candy, come nigh to a person because of his property and wealth whom the person considers as a support for his days of misfortune, will scatter when that bounty vanishes, because their friendship has not formed as a spiritual approach, but it has been based on material support. When it vanishes, that friendship vanishes, too.

However, it was too late for him to be remorseful. This kind of compulsory vigilance, which appears at the time of befalling some grievous calamities upon a person, even for the Pharaohs, is worthless and, therefore, it is not useful for him, either.

Yes, it was at the same time that he stated the phrase:

“Would I had not associated with my Lord any one!’”

by his own tongue. It was the same phrase that his faithful companion had said before, but he said it when he was in safety, and this man said it at the time of misfortune.

It was at that moment that this fact was proved once again that protection, guardianship and Power belong to Allah, the Lord Who is the Truth Himself.

The verse says:

“Thereover protection belongs only to Allah, the True…”

Yes, here it was made perfectly clear that all bounties belong to Him, and whatever He wills, it will be done. So, there will be performed nothing save by relying on His grace. Verily, it is only He Who has the best rewards and provides the best end and fate for the obedient.

The verse continues saying:

“…He is best rewarding, and best for consequence.”

Thus, if a person wants to attach some and to rely on him and to be hopeful to his reward, it is better for him that his support to be Allah, and his attachment and his hope to be unto the grace and kindness of the Lord.

But, O’ Man! How do you want to be the best in the world, while you tread the clearest laws of the world of creation; allocate all merits to yourself, and devour the right of others?

1. Dur-rul-Manthur, the Commentary

Section 6: Wealth and Children, Only Passing Shows

Surah Al-Kahf – Verse 45

وَاضْرِبْ لَهُم مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَآءٍ أَنزَلْنَاهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهِ نَبَاتُ الاَرْضِ فَأَصْبَحَ هَشِيماً تَذْرُوهُ الرِّيَاحُ وَكَانَ اللَّهُ عَلَي كُلِّ شَيْءٍ مُقْتَدِراً

45. “And coin for them the similitude of the life of the world as water which We send down from

the sky, and the plants of the earth mingle with it, and then becomes dry twigs that the winds scatter; and Allah is omnipotent over everything."

The containing words of this verse are upon the plants and pleasantness of the earth, and, then, the appearance of the Divine Wrath which caused them to be burnt into ashes. This statement has been said in order that it becomes a warning for haughty people who are neglectful of Allah.

Verily, the world is like a rootless plant which grows with a little rain and dries with a slight wind. In this course, whatever remains, of course, is the man's righteous deeds. Addressing human beings, in a tradition narrated from Ali-ibn-Abitalib (as), he says:

"O' he who the world has made busy to itself! Beware that the long various wishes of the world have made you proud."

Therefore, Allah commands His Messenger in this verse to set forth to the people a parable in order that he attracts their attention from the world to the Hereafter.

The verse says:

"And coin for them the similitude of the life of the world as water which We send down from the sky, and the plants of the earth mingle with it, and then becomes dry twigs that the winds scatter..."

The fine scenery of the green plants and their leaves and branches, which grow pleasantly, enamours man to itself and takes him out into the fields in order that he watches the beautiful nature in the spring. But the green plants and flowers of the spring do not last long. Finally they become pale and dry and winds scatter their dust and straws here and there. The world is also like that.

Then the Qur'an implies that Allah prevails over all things and no one is able to stand against His Power and His Will.

It says:

"...and Allah is omnipotent over everything."

A similar meaning to this verse, with some more details, is recited in SuraYunus, No. 10, verse 24, and Surah Al-Hadeed, No.57, verse 20, too.

Surah Al-Kahf – Verse 46

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَواباً وَخَيْرٌ أَمَلاً

46. “Wealth and children are an ornament of the life of the world, and the everlasting good works are better with your Lord in reward and better in expectation.”

In Islamic traditions recorded by both the Sunnite and the Shi‘it, it is narrated from the Messenger of Allah (S), and by the Shi‘it again narrated from the Imams of Ahlul-Bayt (as), that the purpose of ‘the everlasting good works’ is the four-hymns, i.e.:

“Glory be to Allah, and praise belongs to Allah, and there is no god save Allah, and Allah is the greatest.”

And, in some other traditions, it is said that the objective meaning of this holy phrase is ‘The five statutory prayers’, while some others denote that it is ‘the night prayer’, while some other traditions indicate that the purpose of it is ‘the love of Ahl-ul-Bayt’.[1]

Therefore, in this holy verse, Allah has defined the position of the wealth and the power of man, which are two main pillars of the life in this world.

The verse says:

“Wealth and children are an ornament of the life of the world...”

These ornaments are as blossoms which appear over the branches of this tree. They are fleeting and do not last long. If they do not take to themselves the colour of eternality by being on the path of Allah, they are much invalid.

In this holy verse, in fact, two parts of the most important capitals of this world have been referred to, the rest of which are some dependants to these two. These two parts are the economical ability and human ability.

Then, it adds:

“...and the everlasting good works are better with your Lord in reward and better in expectation.”

The concept of the phrase ‘the everlasting good works’ is so vast that it envelops any thought, idea, speech, and deed which is righteous and praiseworthy.

And, naturally, this effort remains and its effects and favours reach the members of societies, such as science, industry, good children, the buildings of a mosque, hospital, and school, and also religious and useful publications like: the commentary of the Qur’an, the traditions of Ahl-ul-Bayt (as), and so on.

Surah Al-Kahf – Verses 47 - 48

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَداً

وَعُرِضُوا عَلَي رَبِّكَ صَفّاً لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَجْعَلَ لَكُم مَوْعِداً

47. "And (remember) the day We shall set the mountains in motion, and you will see the earth a leveled plain and We muster them nor shall We leave out any one of them."
48. "And they shall be presented before your Lord in ranks, (and Allah says:) 'You have come to Us, as We created you upon the first time. But you thought that We should not appoint a tryst for you'."

In order that the life of the world would not be loved, the remembrance of the Day of Judgment is necessary. This Day is forevery body and there is no exception for any one.

The words in the previous holy verses were upon a selfish proud man who, because of his haughtiness and pride, denied Resurrection. Here, following that subject, the Qur'an explains three stages concerning Hereafter. The first stage is before the resurrection of human beings. The second stage is the Resurrection itself. And the third stage is related to some events after Resurrection.

At first, the holy Qur'an implies that we should remember the Day when the system of the world of existence, as a preparation for a new system, will be disturbed and the mountains will be set in motion so that all the barriers of the surface of the earth will be removed and the land will be leveled in a shape that every thing can clearly be seen.

The verse says:

"And (remember) the day We shall set the mountains in motion, and you will see the earth a leveled plain..."

These current verses of the Qur'an point to the events which will happen at the threshold of Resurrection. Such events are a lot, and some of them are particularly pointed out in the short suras at the end of the Qur'an. These events are called as 'the signs of Hereafter' /'ašrat us sa'ah/.

After that, the verse finally implies that at this time Allah will gather them all, so that even a single person will not be left out.

The verse continues saying:

"...and We muster them nor shall We leave out any one of them."

The abovementioned sentence is an emphasis upon this fact that Resurrection is a general commandment and none will be exception from it.

In the second verse, the Qur'an refers to the circumstances of the resurrection and humankind. It says:

"And they shall be presented before your Lord in ranks..."

This expression may be an indication to the case that every group of people, who have the same belief or similar deeds, will be categorized in one row. Or, all of them, without any difference or privilege, will be set in a single row; like the mass of soldiers in front of the commander–in–chief of the army, where they are wholly seen.

However, standing in a row is a sign of order and tidiness. It is the secret of discipline and modesty. In the Qur'an, for the statement of the qualifications of the strugglers, and also angels, the expression of 'row and rank' has been used. Two suras of the Qur'an are also entitled 'As–Saff' (the Ranks, the Row) and 'As–Saffat' (the Rangers).

In the world, sometimes, the military army are presented to the chiefs in a particular order, while, in Hereafter, all human beings will automatically and regularly be presented to the Lord.

There, they will be told:

"…'You have come to Us, as We created you upon the first time. But you thought that We should not appoint a tryst for you'."

In Hereafter, there will be for them, no property, nor privileges and material ranks, nor any helpers. They will be in the same state that they were created at first.

But, they imagined that Allah would never appoint a time for them. This status was at the time when the pride of material facilities deluded them, and the love of the world, which they imagined to be eternal, caused them to be neglectful of the thought of the Hereafter, which is inside the nature of everybody.

But it is certain that the faithful persons, who are seekers of the truth and have enough capacity, will never fall in such ugly epithet when they reach to a social rank or some wealth. They not only will not be proud, but also no change will appear in their daily programs from this point of view.

It is narrated from the Prophet (S) and Imam Sadiq (as) that in Hereafter there will arrange one hundred and twenty thousand rows. Eighty thousand of them will be the Prophet's community, from the beginning of his embassy until the end of resurrection, and the former communities will be only forty thousand rows. 2

Surah Al-Kahf – Verse 49

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَاوَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لاَ يُغَادِرُ صَغِيرَةً وَلاَ كَبِيرَةً إِلاَّ أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِراً وَلاَ يَظْلِمُ رَبُّكَ أَحَداً

49. "And the Book (***of deeds***) ***is placed, and you see the guilty fearful at what is in it, and saying: 'Alas for us! What a Book is this, that it leaves out nothing, small or great, but it has numbered***

it?' And they will find all that they did confronting them; and your Lord does not treat anyone with injustice."

Imam Sadiq (as) said:

"On the Day of Hereafter, when the man's record of deeds will be given to him, he looks at it and sees that all his moments, words, movements and deeds are recorded in it; then he remembers them wholly such that as if he has done them just one hour before."[3]

Therefore, the holy verse implies that on Hereafter, there is the Book of deeds of all human beings which will be placed before them. When the sinners are informed of its content, they will be so frightened that the signs of fear will clearly be seen in their faces.

The verse says:

"And the Book (of deeds) is placed, and you see the guilty fearful at what is in it..."

At this moment, the guilty will astonishingly cry loudly for what they see, and, as the verse states:

"...and saying: 'Alas for us! What a Book is this, that it leaves out nothing, small or great, but it has numbered it?'..."

They will say that it is a Book that every thing has been minutely recorded and reckoned in it so that nothing has been left out.

Verily, what a terrible circumstance it is! They say that they have forgotten all those deeds of theirs in a manner that sometimes they thought they had committed no wrong, but today they see that their responsibility is heavier than what they considered and their fate is very dark.

Besides that recorded document, principally they will see all their deeds present before them. They will find the embodiment of their all good and evil actions, injustices and justices, vices and treacheries, all in all, in front of them.

The verse continues saying:

"...And they will find all that they did confronting them..."

In fact, they are entangled with the fruit of their own actions and the Lord is just to every one. Whatever they will be involved in Hereafter is the deeds they have done in this world. Thus, whom can they complain of, save of themselves?

The verse concludes:

"...and your Lord does not treat anyone with injustice."

At the end, it is understood from the verses of the Qur'an that there will be three kinds of Book for human beings in the Hereafter. The first is a single Book which will be placed there for the reckoning of the deeds of all.

The second is the Book that every community has, in which the deeds of every community are recorded, as it is recited in Surah Al-Jathiyah, No.45, verse 28:

"...every nation shall be called to its book..."

The third is the Book which exists forevery person separately, as Surah Al-'Isra', No.17, verse 13 says:

"And We have made every man's actions to cling to his neck, and We will bring forth to him on the Resurrection Day a book which will be found wide open."

It is evident that there is no inconsistency between the content of these verses, because it does not matter that the man's deeds may be recorded in different books.

The similar form of it can also be seen in programs of the present world where, for proper systematizing organizations of a country, there will be formed a regulation and calculation forevery unit, and then those units will have a new situation in the greater units.

But, this fact should be noted that the men's book of deeds in Hereafter is not like the ordinary notebook or book in this world. It is an expressive and undeniable collection, which, perhaps, is the natural consequence of the man's deeds themselves.

However, the verses under discussion indicate that, besides the man's deeds being recorded in a special book, the deeds themselves will also incarnate and attend there,[4] as the verse points out:

(***...And they will find all that they confronting them...***).

The deeds which have disappeared in the form of scattered energy from the sights in this world, in fact, have not been annihilated. (The modern science has proved that no material and energy will vanish, but it always changes into another form.)

On That Day, these energies, which have been lost, will be changed into matter, by the command of Allah, and will incarnate in some suitable shapes. The righteous deeds will appear in some beautiful and interesting forms, while the evil actions will appear in some ugly and hateful features, and they will remain with us.

It is for this reason that, at the end of the verse, the Qur'an says:

"...and your Lord does not treat anyone with injustice",

because the rewards and the retributions are the fruit of the deeds of themselves.

Some of commentators, of course, have considered the holy phrase:

"...and they will find all that they did confronting them"

as an emphasis on the subject of 'the Book (of deeds)'. They have said that the meaning of the sentence is that they will find all their own deeds present and recorded in that Book. 5

However, in the commentary of 'Ayyashi, under the holy verse:

"...Alas for us! What a Book is this, that it leaves out nothing, small or great, but it has numbered it?' And they will find all that they did confronting them; and your Lord does not treat anyone with injustice."

There is a tradition narrated from Khalid-ibn-Najib who has narrated from Imam Sadiq (as) who said:

"When the Day of Justice occurs, the man's book will be given to him and he will be ordered to read it."

Khalid says that he asked Imam (as):

"Will he recognize what he reads?"

Imam (as) answered:

*"He will remember all. There will be no moment, no glance, no word, no step, and no other actions that he has fulfilled but he will remember entirely by reading that book, in a manner as if he has performed it at that very moment. Therefore, he will say: 'Alas for us! What a Book is this, that it leaves out nothing, small or great, but it has numbered it?'"*6

Some Traditions

1. Amir-ul-Mu'mineen Ali (as) said:

*"...What will then be your position when your affairs reach their end and graves are turned upside down (to throw out the deed)? There shall every soul realize what it has sent before, and they shall be brought back to Allah, their true Lord, and what they did fabricate (the false deities) will vanish (away) from them."*7

2. Ali-ibn-Abitalib (as) said:

"Did you not see those who engaged in long-reaching desires, built strong buildings, amassed much wealth but their houses turned to graves and their collections turned into ruin? Their property devolved on the successors and their spouses on those who came after them.

They cannot (now) add to their good acts nor invoke (Allah's) mercy in respect to evil acts. Therefore, whoever makes his heart habituated to fear Allah achieves a forward position and his action is

*successful."*8

1. Tafsir-ul-Burhan, Safi, Nur-uth-Thaqalayn, Majma'-ul-Bayan
2. Kafi, Bihar-ul-Anwar, Tafsir-us-Safi, and Atyab-ul-Bayan
3. Nur-uth-Thaqalayn, vol.3, p.267
4. Like what is seen in televisions and satellites today. Thus, Allah Who is the creator of man is powerful to make present his deeds and show them in Hereafter.
5. Tafsir-ul-Kabir, by Fakhr-i-Razi, and Tafsir-ul-Jami', by Qurtubi
6. Tafsir-ul-Burhan, and As-Safi. The content meaning of this tradition has also been narrated by men of tradition and community.
7. Nahjul-Balaqah, Sermon 226
8. Nahjul-Balaqah, Sermon 132

Section 7: Satan and His Tribe

Surah Al-Kahf – Verse 50

وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلاَّ إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَآءَ مِن دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلاً

50. "And** (**remember**) **when We said to the angels: 'Prostrate to Adam,' So they** (**all**) **prostrated except Iblis; he was of the jinn, and he rebelled against his Lord's command. Will you then choose him and his seed as your protecting friends instead of Me, when they are enemies to you? Evil would be the exchange for the unjust!"

Prostration is of three definite categories. The first is the prostration of worship which is only for Allah (s.w.t.), like the prostration in prayer. The second is the prostration of obedience like the prostration of angels to Adam which was for the sake of the obedience of the command of Allah. The third is the prostration of honouring and grandeur, like Jacob's prostration to Yusuf.

Of course, the story of the creation of Adam and the angels' prostration to him and disobedience of Satan has repeatedly been stated in the different verses of the Qur'an, but, as we have formerly pointed out, these repetitions contain some different points, so that each of which refers to a particular matter.

And in view of the fact that in the former explanations, the circumstance of the tyrant haughty rich people before the poor, the oppressed, and their end, had been illustrated, here, in this verse, the words are upon the Satan's disobedience from prostrating to Adam in order that we know the fact that, from very beginning, pride has been the cause of infidelity and insolence.

In addition to that subject, this story defines that aberrations usually originate from satanic temptations.

At first, the Qur'an says:

"And (remember) when We said to the angels: 'Prostrate to Adam,' So they (all) prostrated except Iblis…"

This exception may bring this misconception into being that Iblis was among the kind of angels, while the angels are immaculate, and then how did Iblis pave the path of disobedience and infidelity?

That is why, immediately after that, the Qur'an adds:

"…he was of the jinn, and he rebelled against his Lord's command…"

Satan was not of the kind of the angles, but because of servitude, submission and proximity to Allah, he was placed in the row of angels, so respectfully that, perhaps, he was even as a teacher of them. But, as a result of haughtiness and pride, he became the most accursed and hatred creature of divine portal.

Then, the verse continues saying:

"…Will you then choose him and his seed as your protecting friends instead of Me, when they are enemies to you?…"

They are your harsh enemies who have made an oath to be against you, and have decided to lead all of you astray and make you miserable.

Obeying Satan and his progeny, instead of obeying Allah, is an evil exchange for the wrong doers.

The verse says:

"…Evil would be the exchange for the unjust!"

How a wise person may choose an enemy, who has taken a decision to destroy him and has sworn upon this enmity, as his guardian, leader, and support?

Surah Al-Kahf – Verse 51

مَّآ أَشْهَدتُّهُمْ خَلْقَ السَّمَاوَاتِ وَالاَرْضِ وَلاَ خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ الْمُضِلِّينَ عَضُداً

51. "I did not make them to witness the creation of the heavens and the earth, nor of the creation of their selves, nor choose I misleaders for (My) helpers."

Allah is absolutely free from any want and He needs no helper even in creation. Then, if He (s.w.t.)

refers some affairs to others, like referring the subject of guardianship to the angels, it is not because of powerlessness, but it is because of wisdom, and it is alongside the path of teaching and development of humankind.

Thus, He announces in this verse that for the creation of the heavens and the earth and the creation of Iblis and his progeny, He did not summon them and He did not want them to come to help. Therefore, His power is complete and He is not in need of the help of Satans, and none should obey Satans instead of Allah.

The verse says:

"I did not make them to witness the creation of the heavens and the earth, nor of the creation of their selves..."

Never Allah calls Satans, who are the misleaders of human beings, to help Him, nor does He take them as His assistants.

The verse continues saying:

"...nor choose I misleaders for (My) helpers."

It has been narrated that Hadrat Ali (as) was told that until the settlement of his government he might keep Mu'awiyah fix in office and, after becoming powerful, he could dismiss him. Then, in answer to them, he (as) said:

"And I do not choose misleaders for (my) helpers."[1]

Surah Al-Kahf – Verses 52 - 53

وَيَوْمَ يَقُولُ نَادُوا شُرَكَآءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَّوْبِقاً

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفاً

52. "And (remember) the Day (of Judgment) when He will say (to the polytheists): 'Call on those whom you considered to be My partners.' So they shall call on them, but they will not answer them, and We will cause between them a valley of perdition."
53. "And the evildoers will see the Fire, then apprehend that they are falling into it, and will find no escape from it."

Those who separate from Allah will wander and resort to everything. They appeal to men down to matters and animals, from sun and moon in the sky down to cow and calf on the earth, from immaculate

angles down to the evil Satans. But whatever the more they call, the less they hear an answer, while if they call Allah (s.w.t.) they will surely be answered.

Therefore, this verse warns them again, saying:

"And (remember) the Day (of Judgment) when He will say (to the polytheists): 'Call on those whom you considered to be My partners.'..."

You were boasting of them for a lifetime. You used to prostrate before them. Now that the waves of punishment and retribution have surrounded you from every side, you may call on them to help you at least for an hour.

It seems that they have still the kind of thoughts of this world in mind, so they call on them, but these imaginary deities do not even respond to their call, much less they haste to help them. Therefore, Allah makes a place of perdition between these two groups.

The verse says:

"...So they shall call on them, but they will not answer them, and We will cause between them a valley of perdition."

The end of the followers of Satan and polytheists is stated in the verse, as follows:

"And the evildoers will see the Fire..."

The Fire, which they had never believed, will appear before their eyes. It is in this condition that they comprehend their mistake in the past.

So the verse says:

"...then apprehend that they are falling into it..."

And they shall also apprehend in certainty that they will find no way of escape from that blazing Fire.

The holy verse continues saying:

"...and will find no escape from it."

Neither do their simulated deities come to help them, nor are the intercession of the intercessors useful for them, nor can they relieve from the grasp of the Fire of Hell, the blazing Fire which their own deeds have lighted by means of telling lies and falsehood, and by having recourse to wealth and force in this world.

Then, at the end of the verse, the holy Qur'an implies that the sinners will not have any chance of escape from the punishment in Hereafter, because deliverance is either under the shade of correct

belief, or because of the Divine forgiveness based upon repentance and righteous deeds, which are not available for them; or because of intercession which their idols are not able to obtain. Thus, Hell is certain for them.

1. Tafsir-i-Nur-uth-Thaqalayn, vol.3, p. 268

Section 8: Allah is Forgiving and the Lord of Mercy

Surah Al-Kahf – Verses 54 - 55

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٍ وَكَانَ الإِنسَانُ أَكْثَرَ شَيْءٍ جَدَلاً

وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا إِذْ جَآءَهُمُ الْهُدَي وَيَسْتَغْفِرُوا رَبَّهُمْ إِلاَّ أَن تَأْتِيَهُمْ سُنَّةُ الاَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلاً

54. "And indeed We have explained in this Qur'an every kind of similitude for mankind, but man, of most things, is contentious."
55. "And naught prevented men from believing when the guidance came unto them, and seeking their Lord's forgiveness, except that the wont of the ancients should come upon them, or that the chastisement should come face to face with them."

The Qur'anic term /sarrafna/, in this verse, means that 'We have spoken to them in different statements and through any style and logic which may affect on them'.

The Arabic word /jidal/ means 'dispute' in a form of conflict and demand of preference.

Beside the positive qualities the man has, like having a divine spirit, being superior to the angels with their prostration unto him, having the ability of penetration and subjecting the existence to himself, and the like of them, he has also many negative epithets, such as disputation, which have been referred to in the verses of the Qur'an.

Then, in this holy verse: the Qur'an deduces a kind of conclusion from the last discussions, and it also hints to the coming discussions.

At first, it says:

“And indeed We have explained in this Qur’an every kind of similitude for mankind…”

These explanations include the shaking history of the old nations and the painful events of their lives, and that what happened before. They were described for the people whether they were sweet or bitter. The affairs were so much detailed that those hearts which were receptive and eager to receive the truth, might grasp the truth, and there remained no room for obscurity.

Yet, some rebellious arrogant people never believed, because man, more than anything else, tends to dispute.

The verse says:

“…but man, of most things, is contentious.”

Then, in the next verse, it implies that with these many different examples and through some shaking statements and various logical reasoning, which must absorb any receptive person, again a great group of people did not believe.

Of course, nothing restrained them that when the Divine guidance came to them they would believe and seek forgiveness from their Lord, save that they acted obstinately as if they wanted the fate of the ancient to come for them, too, or the divine punishment should come in front of them and they see it by their own eyes.

The verse says:

“And naught prevented men from believing when the guidance came unto them, and seeking their Lord’s forgiveness, except that the wont of the ancients should come upon them, or that the chastisement should come face to face with them.”

In fact, the abovementioned verse points to this fact that this arrogant and obstinate group will never believe with their willing and decision. They may believe only in two circumstances. The first is at the time when the painful punishments, which seized the ancient nations, surround them.

The second circumstance is that they do see the divine punishment with their own eyes. This constrained faith, of course, will be worthless.

Surah Al-Kahf – Verse 56

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلاَّ مُبَشّـرِينَ وَمُنذِرِينَ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا ءَايَاتِي وَمَآ
أُنذِرُوا هُزُواً

56. “And We do not send the messengers save as bearers of good tidings and warners, but those

who disbelieve dispute with falsehood in order to refute the Truth thereby; and they have taken My signs, and what they are warned of, in mockery."

The prophets' mission is to give glad tidings to the believers and to warn the disobedient, but with no compulsion upon people to accept the Truth. It is by the prophets (as) that Allah completes the argument to humankind.

By the way, awareness of Allah's way of treatment and the prophets' messengership, the reaction of people, and the end of the arrogant nations, is a kind of consolation for the Prophet (S). Therefore, in order to comfort the Prophet (S) against the arrogance and obstinacy of the opponents, the Qur'an says that his duty is only to give good tidings and to warn.

The verse says:

"And We do not send the messengers save as bearers of good tidings and warners..."

Then the verse implies that this is not a new matter that such people oppose the Truth and mock it, but disbelievers always dispute with falsehood. They imagine that they can refute the Truth with it and, therefore, they take Allah's revelations and His punishments, which they are promised to, in mockery.

The verse says:

"...but those who disbelieve dispute with falsehood in order to refute the Truth thereby; and they have taken My signs, and what they are warned of, in mockery."

In fact, their dispute on the way of proving the falsehood was to force the Prophet (S) to bring some verses and miracles alongside their desires, so that if he did not do as they wished, they would take it as a proof and introduce his Book, the Qur'an, invalid. Thus, the disbelievers used to apply the Qur'an, the Resurrection, and the Fire of Hell as a means of mockery.

Surah Al-Kahf – Verse 57

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّـهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَي قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي
ءَاذَانِهِمْ وَقْراً وَإِن تَدْعُهُمْ إِلَي الْهُدَي فَلَن يَهْتَدُوا إِذاً أَبَداً

57. "And who is more unjust than he who is reminded of the sings of his Lord, then he turns away from them and forgets what his hands have forwarded? Verily We have laid veils on their hearts lest they understand it, and a heaviness in their ears: and if you call them unto guidance, even then will they never get guided in that case at all."

Being heedless to the divine revelations, and having no contemplation on them, is the greatest injustice.

So, in this holy verse, the Qur'an says:

"And who is more unjust than he who is reminded of the sings of his Lord, then he turns away from them and forgets what his hands have forwarded?..."

The application of the term /ḏukkira/ (is reminded) in the verse, perhaps, is an indication to this meaning that the prophets' teachings are of the remembrance of the facts which have existed naturally in the depths of man's soul. The mission of prophets is to make these facts manifest.

In this regard, Imam Ali-ibn-Abitalib (as), qualifying the divine prophets, says:

"...Allah sent His prophets toward them (people) to get them fulfill the pledges of His creation, to recall to them His bounties..."[1]

It is interesting that, in this verse, the Qur'an teaches the lesson of awareness to these inwardly blind persons in three ways. The first is that these facts are quietly acquainted with their nature and conscience.

The second is that they have come from the side of their Lord. And the third is that they should not forget that they have committed some faults in their lives, and the mission of the divine prophets is to wash them out from them.

But these arrogant people, with all these indications and implications, will never believe, because the veil of sin has been laid on their hearts, and the veil of heaviness of crime has been laid on their ears and, therefore, they do not hear the sound of the Truth.

Similar to this meaning, Surah Luqman, No. 31, through verse 7 says:

"And when Our revelations are recited to him, he turns back proudly, as if he had not heard them..."

In other wards, it is like that the veils of lust, imitation from their fathers, and the temptations of Satans and men, have fallen on their hearts and, consequently, they have lost their wisdom so that they never understand and they never regret from their indecent actions and, therefore, never they renounce them.

They show that, as a deaf person, they have not heard it. Such people have lost the eligibility of being guided and have plunged in aberration.

It is in this case that Allah informs His Messenger (S) that if he invites them to the guidance and felicity, they will never be guided and they will never believe that this information has been proved. So they finally passed away with infidelity.

The verse says:

"…Verily We have laid veils on their hearts lest they understand it, and a heaviness in their ears: and if you call them unto guidance, even then will they never get guided in that case at all."

Surah Al-Kahf – Verses 58 – 59

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَل لَّهُم مَّوْعِدٌ لَّن يَجِدُوا مِن دُونِهِ مَوْئِلاً

وَتِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِداً

58. "And your Lord is Forgiving, the Lord of Mercy. Were He to seize them (to task) for what they earn, surely He would hasten for them the chastisement; but for them is an appointed term, never shall they find, besides it, a refuge."
59."And (as for the people of) these towns, We destroyed them when they did wrong and We appointed a time for their destruction.

The Qur'anic term /mu'il/ means: 'a refuge, and a means of safety'. Allah (s.w.t.) is both just and All-Forgiving. His justice requires that the sinners must be punished, but, because of His Forgiveness, He respites man to repent. Then if he does not repent, He will treat him with His justice.

Thus; the manner of Allah (s.w.t.) in training men is that He respites them up to the last stage and, unlike to the arrogant people of the world, He never punishes them promptly, but His All-embracing Mercy always requires that He gives the evil-doers the maximum respite.

In this verse, the Qur'an says:

"And your Lord is Forgiving, the Lord of Mercy. Were He to seize them (to task) for what they earn, surely He would hasten for them the chastisement…"

Allah's remission necessitates that He forgives the repentant, and His Mercy requires that He does not hasten in the punishment of other than them, maybe they may join the group of repentant ones, while His justice also requires that when their insolence and disobedience reached its last degree, He might clear their account.

The verse continues saying:

"…but for them is an appointed term, never shall they find, besides it, a refuge."

Then, finally, in the next verse, for the last admonition and warning in these series of verses, the Qur'an has pointed to the bitter and painful fate of the former disobedient transgressors.

It implies that these are cities the ruins of which are before their eyes, and when they committed cruelty

and inequity, Allah destroyed them, while He did not make haste in their punishment but He (s.w.t.) fixed an appointed time for their destruction.

The verse says:

"And (as for the people of) these towns, We destroyed them when they did wrong and We appointed a time for their destruction."

However, the objective meaning of the words 'these towns', mentioned in the verse, is the people of the towns of 'Ad and Thamud, and the like of them, who were destroyed as the result of their rejecting the prophets and their denying the Divine revelations.

1. Nahjul-Balaqah, Sermon One, Allah chooses His Prophets

Section 9: Moses' Search for Higher Knowledge

Surah Al-Kahf – Verses 60 – 61

وإِذْ قَالَ مُوسَي لِفَتَاهُ لاَ أَبْرَحُ حَتَّي أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُباً

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَباً

60. "And (remember) when Moses said to his young companion: 'I will not cease until I reach the Junction of the two Seas, though I go on for years.
61. "Then when they reached the Junction, they forgot their fish, and it took its way into the sea, going away."

The appellation 'Moses' has been repeated in the Qur'an for 136 times all of which means the same prophet Moses, the possessor of determination /'ulul'azm/.1

The application of the word /fata/ in this verse, which means 'young' and 'gallant', is used in the sense of 'lad' and 'page', and it is a sign of courtesy, kindness and 'good name'. The purpose of the Arabic word /fatah/, hear in this verse, is Joshua-ibn-Nun, who was the companion and attendant of Moses (as) in that journey.2

The verse says:

“And (remember) when Moses said to his young companion: ‘I will not cease until I reach the Junction of the two Seas, though I go on for years.”

The Arabic term /huqb/ means years and years, seventy to eighty years.

The story of Moses and Khidr (as) has been recorded in commentary books and history sources. For instance, in some Sahih-i-Bukhari, it has been narrated from Ibn-‘Abbas, from’Ubayy-ibn-Ka‘b that once the Prophet (S) said that one day, when Moses was orating, he was asked by one of the children of Israel that who the most learned person was.

Moses (as) said:

‘I am’.

Allah addressed Moses saying why he did not say that Allah knows best, and Khidr was more aware than Moses. Moses (as) asked where Khidr was.

Then he was addressed that Khidr was in the site of ‘Junction of the Seas’, and its sign and mystery was that he was to take a fish with him in a basket and he would go forth. The place where Moses was to meet Khidr would be indicated by the fact that the fish would disappear when he got to that place.[3]

The holy verse says:

“Then when they reached the Junction, they forgot their fish, and it took its way into the sea, going away.”

Moses (as) put the fish in the basket and told his attendant that wherever he did not find the fish in the basket he would inform the matter to Moses. Moses and his attendant started to go forward as far as they reached the sea, where they stayed beside a stone to rest.

While Moses (as) was sleeping, his attendant, who was awake, saw that the fish escaped into the sea. The attendant of Moses did not awaken him from his sleep to tell him the matter, and later, when Moses woke up, he forgot to inform him of the matter either, and they both continued their way.

After one day and night that they walked, Moses said that they became tired from that travel and told his attendant to bring the food for them to eat. He informed Moses that the fish had become alive and jumped into the sea. Moses (as) said that they had to return to the same place that the fish had jumped into the water because their meeting-place was there.

Imam Baqir (as) and Imam Sadiq (a.s) both said:

“The attendant of Moses brought the salted fish by the sea to wash it. The fish moved in his hand and escaped into the sea.”[4]

Some commentators have rendered the 'Junction of the Seas' into the meeting of the two seas of prophethood, (Moses and Khidr). Moses, they believe, was the outward sea of knowledge, and Khidr was the inward sea of knowledge.

In view of the fact that prophets have been inerrant and do not forget, the purpose of 'forgetting the fish', mentioned in the verse, is that they put the fish aside and left it. It is like the verses which attribute forgetfulness to Allah. For example, Surah Al-Jathiyah, No.45, verse 34 says:

"...Today We forsake you...",

and Surah As-Sijdah, No.32, verse 14 says:

"...surely We forsake you...".

Moreover, those two did not absolutely forget the fish but they had taken it with themselves, and as it was said in the above, the attendant of Moses did not want to awaken Moses and waited. Then, after his wakefulness, he forgot to tell him the event, too.

The Qur'an has repeatedly pointed to the animals as a sign, and an inspiring factor, or an informer, such as the inspiration that the crow led how Abel to be buried, the hoopoe informed of the infidelity of he people of Sheba, the event of the fish in the explanation of the meeting of these two prophets, the function of spider in the protection of the holy Prophet (S) in the Cave, and the function of the dog for 'the Companions of the Cave'.

Surah Al-Kahf – Verses 62 - 63

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَذَا نَصَباً

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَآ إِلَي الصَّخْرَةِ فإِنِّي نَسِيتُ الْحُوتَ وَمَآ أَنْسَانِيهُ إِلاَّ الشَّيْطَانُ أَن أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَباً

62. "Then when they had passed (the seaside), Moses said unto his young companion: 'Bring us our morning meal. Indeed we have met from this our journey weariness'."
63. "He said: 'Did you see, when we took refuge on the rock? Then verily I forgot (to tell you the jump of) the fish and nothing made me forget to mention of it but the Satan; and it took its way into the sea in a marvelous manner!'"

In Arabic, the morning meal is called /qada'/, and the evening meal is called /'iša'/.

When Moses (as) and his attendant passed on that place, the length of their travel and the fatigue of the way caused hunger to overcome them. Moses (as) remembered that they had got a food with them.

Then he told his attendant to bring their food because they had got tired from their travel.

The verse says:

“Then when they had passed (***the seaside***)***, Moses said unto his young companion: ‘Bring us our morning meal. Indeed we have met from this our journey weariness’.”***

At this time, the attendant of Moses (as) told him whether he remembered the time when they took refuge on the rock to rest there. In that place he forgot to inform him the event of the fish, and it was Satan that made him forget to mention it, and that the fish jumped into the sea and went away.

The verse says:

“He said: ‘Did you see, when we took refuge on the rock? Then verily I forgot (***to tell you the jump of***) ***the fish and nothing made me forget to mention of it but the Satan; and it took its way into the sea in a marvelous manner!’”***

Surah Al-Kahf – Verses 64 - 65

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَي ءَاثَارِهِمَا قَصَصاً

فَوَجَدَا عَبْداً مِنْ عِبَادِنَآ ءَاتَيْنَاهُ رَحْمَةً مِنْ عِندِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْماً

64. “He (***Moses***) ***said: ‘That was what we were seeking for!’ So they returned, retracing their footsteps.”***
65. “Then they found one of Our servants unto whom We had given mercy from Us, and We had taught him knowledge from Our presence.”

In view of the fact that the subject was as a sign for Moses (as) in connection with finding that great-learned man, Moses said:

“He (***Moses***) ***said: ‘That was what we were seeking for!’ So they returned, retracing their footsteps.”***

When Moses and his attendant returned to the first place they had started their way, i.e. beside the rock and near ‘the Junction of the Seas’, suddenly they found one of Allah’s servants to whom He had bestowed His mercy and whom He had taught a considerable amount of knowledge.

The verse says:

“Then they found one of Our servants unto whom We had given mercy from Us, and We had

taught him knowledge from Our presence."

The application of the word /wajada/, in the verse, shows that they had been seeking after the knowledgeable man, and finally they found him.

And the Qur'anic phrase /'abdan min 'ibadina/ (one of Our servants) indicates that the highest honour of a man is that he would be a true servant of Allah, and this very rank of servitude causes man to be bestowed the mercy of the Lord and the windows of the science to be opened to his heart, (mind).

Again the Qur'anic phrase /min ladunna 'ilma/ (We had taught him knowledge from Our presence) also denotes that the knowledge of that learned man (Khidr) was not an ordinary knowledge, but he was aware of a part of the secrets of this world and of the mysteries of the events which only Allah knows.

Imam Sadiq (as) said:

"Moses was more learned than Khidr in religious prudence, but Khidr was more aware of a branch and a mission other than that."[5]

However the objective meaning of /'abd/ (servant), in this verse, is Khidr (as) who was a prophet reasoned by the following evidences:

1. He who becomes the teacher of a prophet, like Moses (as), is surely a prophet.

2. Some Arabic terms, such as: /'abdina/ (our servant), /'abdahu/ (His servant), and /'ibadana/ (Our servants), mentioned in the Qur'an, have often been used for divine prophets.

3. Khidr told Moses that all extra-ordinary actions that he saw from him and did not have patience with him were done by the command of Allah and he did not do any thing of his own accord. Khidr (as) said:

"...I did it not of my own accord..."[6]

4. Moses promised Khidr that he would not do anything other than he taught him, and the person whom an'Ulul-'azm prophet absolutely obeys, is certainly inerrant and is surely a Divine prophet.

5. Intuitive knowledge is particularized to Divine prophets.

Allah said about Khidr:

"We had taught him knowledge from Our presence."

6. Some commentators say that the term 'mercy' here means 'prophethood'.

Surah Al-Kahf – Verses 66 - 67

قَالَ لَهُ مُوسَي هَلْ أَتَّبِعُكَ عَلَي أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْداً

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْراً

66. "Moses said to him (Khidr): 'Shall I follow you so that you teach me right conduct of what you have been taught?'"
67. "He said: 'Verily you will not be able to bear with me patiently'."

The holy Prophet of Islam (S) said:

"At the time when Moses met Khidr, in front of them a bird took a drop of water from the see by its beak and poured it on the ground. Khidr asked Moses whether he knew the secret of the deed of that bird. It teaches us that our knowledge comparing with Allah's knowledge is like a drop before an infinite sea."

Moses said to (Khidr) whether he might follow him so that he would teach Moses a knowledge which causes him to grow.7 (Conversance of metaphysical theology causes the growth and development of man.)

The verse says:

"Moses said to him (Khidr): 'shall I follow you so that you teach me right conduct of what you have been taught?'"

Bare knowledge is not the aim. It must be the source of growth and absorbs man to the righteous deeds and modesty, not to vanity and disputation.

After his prayers, invoking Allah (s.w.t.), the holy Prophet (S) used to recite:

*"I take refuge with you from the knowledge which is of no benefit."*8

In answer to Moses, the knowledgeable man (Khidr) said there was no ability in Moses to be patient with him in following him and bearing his teachings. He meant such patience was difficult for Moses to bear. The reason was that Moses looked the outward of the affairs, but Khidr noted to their inward case. Therefore, bearing patience was hard for Moses (as).

Surah Al-Kahf – Verses 68 - 69

وَكَيْفَ تَصْبِرُ عَلَي مَا لَمْ تُحِطْ بِهِ خُبْراً

قَالَ سَتَجِدُنِي إِن شَآءَ اللَّهُ صَابِراً وَلاَ أَعْصِي لَكَ أَمْراً

68. "And how can you be patient about what you have not got any comprehensive knowledge?" 69. "He (Moses) said: 'Allah willing, you shall find me patient, and I shall not disobey you in any matter',"

Khidr continued answering Moses when he told him how he would be patient upon an action that seemed apparently wrong to him, and while he was not aware of its innate and its reality.

The verse says:

"And how can you be patient about what you have not got any comprehensive knowledge?"

It is understood from this holy phrase that the purpose is not to prove that Moses (as) was absolutely impatient. But the purpose is that since Moses was unaware of the innate of the affairs that Khidr did, he could not be patient.

Thus, this holy verse indicates that the capacity of persons, concerning information, is different. Even Moses (as) cannot bear the things Khidr does. Therefore, in giving the cultural responsibilities to individuals, competencies should be known and weaknesses must be notified of.

Then, in the next verse, Moses (as), in answer to Khidr (as), said that he would find him truly patient if it be the will of Allah, and he should not disobey him in any thing.

The verse says:

"He (Moses) said: 'Allah willing, you shall find me patient, and I shall not disobey you in any matter',"

Thus, it is possible that, with the help of Allah and by means of patience, the necessary growth and development can be obtained, and also we must not forget the will of Allah for what we are going to do in future, and we should say: '*If it be the will of Allah*'.

However, some of the commentators have said that the effort of Moses (as) for earning knowledge shows that no one should refrain from earning knowledge even if he were a prophet and had reached the high standard of knowledge. Another matter is that no one must refrain from humility before the one who is more learned than him.

Moses (as) conditioned his patience to the Will of Allah, because he thought he might bear patience and in the meantime he did probable he could not be patient. Therefore, he conditioned his patience to the Will of Allah, so that if he had not been able to be patient, he would not have said a falsehood.

Surah Al-Kahf – Verse 70

قَالَ فَإِنِ اتَّبَعْتَنِي فَلاَ تَسْأَلْنِي عَن شَيْءٍ حَتَّي أُحْدِثَ لَكَ مِنْهُ ذِكْراً

70. "He (Khidr) said: 'If you follow me. Then do not question me of any thing until I myself speak to you about it'."

In view of the fact that patience upon the apparently indecent events, which a person is not aware of their secrets, is not so easy to bear, once more that the learned man (Khidr) made Moses undertake his promise. He warned him that if he wished to follow him, he had to be absolutely silent and would not ask him concerning any thing until, on its time, Khidr might tell him about it.

The verse says:

"He (Khidr) said: 'If you follow me. Then do not question me of any thing until I myself speak to you about it'."

Moses (as) undertook this promise again and proceeded companying 'that great Teacher'.

1. These 'Ulul'azm prophets are Noah, Abraham, Moses, 'Isa and Muhammad who had Book and whose religion was preached by the prophets after them until the next 'Ulul'azm prophet came.
2. Nur-uth-thaqalayn, the commentary.
3. 'Allamah Sha'rani, in Tafsir-i-Futuh recites that the place of meeting was about Syria and Palestine.
4. Nur-uth-Thaqalayn, the Commentary
5. Tafsir Al-Mizan
6. (Surah Al-Kahf, No. 18, verse 82)
7. Growth here is the religious knowledge which guides man toward the Truth.
8. Bihar-ul-'Anwar, vol. 86, p. 18

Section 10: Moses Following the One Gifted with Knowledge of Allah

Surah Al-Kahf – Verses 71 - 72

فَانطَلَقَا حَتَّي إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئاً إِمْراً

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْراً

71. "So they twain departed; until, when they embarked upon the ship, he made a hole in it. He (Moses) said: 'Have you made a hole therein to drown its inmates? You have indeed done a grievous thing'."
72. "He said: 'Did I not say that you could never bear with me patiently?'"

The Arabic term /xaraqa/ is used here, in this holy verse, with the meaning of 'tearing something mischievously and without consideration.'

The Qur'anic word /'imr/ is applied for 'an important and strange work, or a very indecent one'.

Both of them (Moses and the godly learned man) proceeded and went on their way until when they embarked on a ship. Khidr made a hole in the ship.

Since, on one side, Moses was a great prophet of Allah and he had to protect the lives and properties of people, and he had to enjoin right and forbid wrong; and on the other side, his conscious did not let him keep silence for such a wrong action, therefore, he neglected the promise he had with Khidr (as) and protested him.

The verse says:

"So they twain departed; until, when they embarked upon the ship, he made a hole in it. He (Moses) said: 'Have you made a hole therein to drown its inmates? You have indeed done a grievous thing'."

At this time, that godly learned man (Khidr), with a special firmness, looked at Moses and spoke:

"He said: 'Did I not say that you could never bear with me patiently?'"

Surah Al-Kahf – Verses 73 - 74

قَالَ لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ وَلاَ تُرْهِقْنِي مِنْ أَمْرِي عُسْراً

فَانطَلَقَا حَتَّي إِذَا لَقِيَا غُلاَماً فَقَتَلَهُ قَالَ أَقَتَلْتَ نَفْساً زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئاً نُّكْراً

73. "He said: 'Do not take me to task that I forgot, and be not hard upon me for my affair'."
74. "So they twain departed; until, when they met a lad, he (Khidr) slew him. He (Moses) said: 'Slew you an innocent person who had slain none? You have indeed done a horrible thing'."

The Arabic term /'irhaq/ from the root /rahiqa/ means both 'to encompass forcefully', and 'to impose a difficult task on any one'.

Moses (as), who regretted for his haste, which was naturally for the importance of the event, remembered his promise and tried to excuse.

He turned to the godly teacher and said:

"He said: 'Do not take me to task that I forgot, and be not hard upon me for my affair'."

The voyage of those two (Moses and Khidr) ended and they got out of the ship. They continued their way on the land. In their way, occasionally they met a young boy whom that learned man (Khidr) suddenly killed.

The holy verse in this regard says:

"So they twain departed; until, when they met a lad, he (Khidr) slew him.

Here, Moses (as) became inconvenient again. He saw the horrible scene of killing an innocent young boy, which had no legal permission. As if a curtain of sorrow and discontentment had fallen upon his eyes. It was so hard for him that he forgot his promise again and began protesting against that action.

The verse says:

"...He (Moses) said: 'Slew you an innocent person who had slain none? You have indeed done a horrible thing'."

Surah Al-Kahf – Verses 75 - 76

قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْراً

قَالَ إِن سَأَلْتُكَ عَن شَيْءٍ بَعْدَهَا فَلاَ تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَدُنّي عُذْراً

75. "He (Khidr) said: 'Did I not say that you could never bear with me patiently?'"
76. "He (Moses) said: 'If I question you on anything after this, then keep me company no more; you have received an excuse from me'."

That great godly learned man repeated the former sentence with the same coolness particular to himself.

The holy verse says:

“He** (**Khidr**) **said: ‘Did I not say that you could never bear with me patiently?’”

Moses (as) remembered his own promise to him. It was an attention accompanied with shame, because he had broken his promise twice, although forgetfully. Little by little, Moses (as) felt the teacher might be right.

Therefore, he began asking forgiveness again and told Khidr to renounce him his forgetfulness that time, too. But if thereafter he (Moses) wanted him (Khidr) any explanation concerning his affairs, and objected to him upon his deeds, he would keep him company no more, since Khidr had received an excuse from Moses (as).

The verse says:

“He** (**Moses**) **said: ‘If I question you on anything after this, then keep me company no more; you have received an excuse from me’.”

This holy phrase of the Qur’an leads us to the utmost justice and far-sightedness of Moses (as), and it also shows that he accepted the reality even if it had been bitter.

An Islamic tradition indicates that the holy Prophet of Islam (S) recited this verse and said that Moses, the prophet of Allah, ashamed. If he had waited and bore patience, he would have seen thousand wonderful actions from Khidr.[1]

Surah Al-Kahf – Verses 77 – 78

فَانطَلَقَا حتَّي إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ اسْتَطْعَمَآ أَهْلَهَا فَأَبَوْا أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَاراً يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْراً

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْراً

77. “So they twain departed; until, when they reached the people of a town. They asked its people for food, but they refused to make them guests. Then they found in it a wall about to fall, and he** (**Khidr**) **set it up. He** (**Moses**) **said: ‘If you had wished you could have taken a wage for it!’”
78. “He** (**Khidr**) **said: ‘This is the separation between me and you. Now I will inform you of the interpretation of what you could not bear patiently’.”

Allah’s saints are not malicious and revengeful. Khidr (as) served the people of the town, although they did not make the twain guests.

The verse says:

“So they twain departed; until, when they reached the people of a town. They asked its people for food, but they refused to make them guests…”

The objective meaning of the Arabic term /qaryah/ here is Nasirriyah, a city, or’Ilah, a harbour.

However, what happened upon Moses and his Teacher in that town leads us to comprehend that the people of it were niggardly and of inferior quality.

The holy Prophet (S) in a tradition concerning them said:

“They had been some mean and of low quality.”

Then, the Qur’an continues speaking about the twain who mended a wall there in order not to fall.

The verse says:

“…Then they found in it a wall about to fall, and he (Khidr) set it up…”

When Moses (as) saw that, in spite of the disgrace of those people, Khidr mended the wall that was going to fall, as if Khidr wanted to give the recompense of their disgrace to them, Moses thought it had better the teacher did that work for a wage so that they could provide a food by it.

Then Moses utterly forgot his promise once more, and began objecting to it, but this time with a protest milder than before.

The verse, in this regard, says:

“…He (Moses) said: ‘If you had wished you could have taken a wage for it!’”

In fact, Moses (as) thought that the action of Khidr was far from justice that a person might sacrifice like that for a group of people who were so mean.

It was at that time that the learned man said his last word to Moses, since, from the total events which happened, he was convinced that Moses could not patiently bear the deeds he accomplished. Therefore, he announced their separation.

The verse says:

“He (Khidr) said: ‘This is the separation between me and you. Now I will inform you of the interpretation of what you could not bear patiently’.”

The announcement of that separation seemed as a sledge stricken over the heart of Moses (as) – a separation from a teacher who had with him a great amount of secrets! Yes, it was very painful for Moses to separate from such a leader, but it was a bitter reality that Moses had to tolerate.

Surah Al-Kahf – Verse 79

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْباً

79. "As for the ship, it belonged to (some) poor people working on the sea, and I intended to damage it, for there was after them a king who seized every (safe) ship by force."

The Arabic term /wara'/, used here, is called to any hidden or concealed place whether that place is located in front of a person or behind him.

What a person sees is the apparent feature of the affairs while there may be some hidden features for them, too. The apparent view of Khidr's affairs seemed wrong to Moses (as), but there was a secret, mystery and reality hidden in those affairs.

The verse says:

"As for the ship, it belonged to (some) poor people working on the sea, and I intended to damage it, for there was after them a king who seized every (safe) ship by force."

Of course, Khidr did not make a hole in the ship in a way that water could arrive in it and caused it to be drowned, but he made it only defective.

There are sometimes so many defects and faults wherein lie some common good. Khidr (as) made the ship damaged in order that it could not be taken by that oppressive king and its miserable owners would not become more miserable. In fact, he repelled a worse state by a bad one.

This work is not the job of everyone, and the recognition of the difference between an important thing in religion and a more important one is the job of the expert theologians.

Ahlul-Bayt, (the Prophet's progeny) (p.b.u.t.), sometimes reprimanded some of their sincere friends in front of others in order that they might not be suspicioned by the tyrannical government of the time, and their lives could be saved.

For instance, Imam Sadiq (as) once openly criticized Zurarah, so that he would remain safe from the trouble of the Abbassides.

After that, he (as) sent a message for him saying that he did such to protect his life, and then the Imam (as) recited the abovementioned verse, and said that Zurarah was the best ship of that sea whom the illegitimate ruler was seeking for and watching after.[2]

Only those can enter the world of mysteries, and may be aware of the innate of the things, who have passed the stage of the apparent of the things; like Moses who knew the laws of the religion and

practised accordingly, but by accompanying Khidr in a course, he learned the innate secrets, too.

Surah Al-Kahf – Verses 80 - 81

وَأَمَّا الْغُلاَمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَاناً وَكُفْراً

فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْراً مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْماً

80. "And as for the lad, his parents were believers, and we were afraid he would impose on them insolence and disbelief."
81. "So we did intend that their Lord should change him for them for one better in purity and nearer in affection."

In this verse, the Qur'an refers to the secret of the second event, i.e., the murder of the lad. It says:

"And as for the lad, his parents were believers, and we were afraid he would impose on them insolence and disbelief."

However, that learned man killed a young boy and reasoned his action that if that boy had been continuing his life, he would have created a disgrace event for his faithful parents.

Then the Qur'an continues saying:

"So we did intend that their Lord should change him for them for one better in purity and nearer in affection."

Explanations

1. The Arabic term /'irhaq/ means: 'to impose a difficult task to anyone'.

2. An Islamic tradition indicates that, instead of that boy, Allah bestowed those couple of believers a daughter from whose progeny seventy prophets came into being.[3]

3. Sometimes it happens that a child causes his parents to go astray and to pave the way of infidelity. On the contrary, sometimes the parents also drag the pure and godly nature of their child towards infidelity and deviated notions.

The holy Prophet (S) said:

"Every child naturally believes in One God, except that his parents change him."[4]

4. A wise man does not do a vain, and his deed is based on wisdom and common good, although it may seem apparently wrong.

5. The saints of Allah both have responsibility and think about the future of people.

6. The substitution of the pious child in the place of that impious boy, is a manifestation of the Lordship of Allah.

Surah Al-Kahf – Verse 82

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلاَمَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحاً فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا
وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِن رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْراً

82. "And as for the wall, it belonged to two orphan boys in the city, and beneath it there was a treasure belonging to them, and their father was a righteous man, so your Lord willed that they should attain their maturity and take out their treasure as a mercy from your Lord, and I did not do it of my own accord. This is the interpretation of what you could not bear patiently."

In this holy verse the learned man (Khidr) uncovers the secret of his third action, i.e., mending the wall, and said as follows:

"And as for the wall, it belonged to two orphan boys in the city, and beneath it there was a treasure belonging to them, and their father was a righteous man, so your Lord willed that they should attain their maturity and take out their treasure as a mercy from your Lord…"

That is, Khidr was commissioned to mend that wall for the righteousness of the parents of these two orphan boys, otherwise it might fall and, appearing its treasure, it might be exposed to danger.

At the end of the verse, in order to remove any doubt from Moses (as), and that he assuredly knew that all those deeds were fulfilled upon a special plan and commandment, Khidr added that he did not perform them of his own accord, but it was the command of Allah that he followed. Yes, this was the mystery of the affairs that Moses (as) could not bear patiently.

The verse continues saying:

"…and I did not do it of my own accord. This is the interpretation of what you could not bear patiently."

The Story of Moses and Khidr and Its Facts

1. Finding a learned leader and taking benefits from his knowledge is of so importance that even a great prophet such as Moses paves a long way to find him. This is an example for all human beings in

whatever condition and standard of knowledge and age they may be.

2. The essence of the divine knowledge (the metaphysical theology) can be obtain from the servitude and submission to Allah.

3. Knowledge should ever be learnt for practice, as Moses says to his learned teacher that he teaches him a knowledge that leads him to the aim, the right conduct. He means that he does not want the knowledge only for itself, but he wants it to use as a means to reach the aim.

4. We must not haste in some affairs because there are some things which need an appropriate opportunity.

5. The Apparent and the Innate Features of Affairs:

This is another important matter that this story teaches us. We ought not make haste in judging about the unpleasant happenings which come forth in our lives. There are many events in our lives that we are not pleased with them, but later we understand that they have been from the secret divine favours.

This is the same thing which the Qur'an points out in Surah Al-Baqarah, No.2, verse 122.

6. Confessing the Reality:

When Moses (as) unwillingly broke his promise against his learned friend (Khidr) for three times, he did not persist on this bitter reality and gave justly the right to that learned man. Moses (as) kindly separated from him and continued his own affairs.

A person should not be always busy experimenting himself until his life-time ends, and must not turn his living into a laboratory for the future, which will never come. After he examined a matter for several times, he must usually accept its result.

7. The Results of the Parents' Faith for their Children:

Khidr, for the sake of a righteous father, undertook the support of his children in that part that he could. That is, under the light of the faith and trust of the father, a child can become prosperous, and its good consequence reaches his offspring, too.

8. Lifetime Shortens because of Hurting the Parents:

Where a child, for the sake that he may hurt his parents in future with his disobedience and ingratitude, or causes them to come out of the way of Allah, deserves death, how is the state of a child who is busy committing this sin now? What is the circumstance of such persons before Allah?

9. People May Become Enemy because of What They Do not Know:

Many times it happens that a person do good upon us but, since we are not aware of the innate of the affairs, we consider it enmity, and sometimes we may become disturbed in mind and impatient, concerning what we do not know. But, the abovementioned story teaches us that we should not haste in judgment. We must verify every matter from different points of view.

10. The Courtesy of a Student Before a Teacher:

In conversation between Moses and that learned man (Khidr) some interesting points around the courtesy of a student before his teacher attract the attention; among them are:

A. Moses (as) introduced himself as a follower of Khidr (as) when he said:

"Shall I follow you…?"[5]

B. In the rank of humility, Moses (as) announced that the knowledge of Khidr was abundant, and he said that he desired to learn a part of his knowledge.

Moses said:

"…So that you teach me right conduct of what you have been taught?"

11. The holy Prophet (S) in a tradition said:

"That treasure was the wise words which were written on a golden tablet. Its content was: 'It is surprising why a person who believes in Allah's decree becomes grievous'.

'It is amazing why a person who is sure of the death, is happy; who is certain of Reckoning, is neglectful; who is certain of sustenance, troubles himself more than the common; and who is assured of the change of the world but he trusts in it'."[6]

12. According to the Islamic literature, the grace of Allah is not limited to the direct children of a person, but it affects on the later generations, too; so that the righteousness of ancestors causes Allah to have favour upon their progenies.[7]

13. Imam Sadiq (as) said:

"Allah revealed Moses (that) He rewards Children for the righteousness of fathers." Then, he (as) added: "If you are treacherous to the honour of people, others will be treacherous to your honour, too." [8]

14. In one occasion, in the story, the child is slain for the protection of the Faith of the parents, and in another one, a prophet works, as a labourer, for the sake of a righteous father, in order that the capital under the wall reaches the child.

15. When some people protested Imam Hassan (as) for making peace with Mu'awiyah, he (as) said:

"Do you not know that Khidr made a hole in the ship, and killed a lad and his actions caused the anger of Moses? O people! If I did not accept peace, all the Shi'ite on the earth would be vanished." 9

By the way, in Arabic, the terms /qaryah/ and /madinah/ have been used with the same meaning but, as one of the scholars said, if we work with the Qur'an we will see that 'Madinah' is used wherein the light of guidance is found, and wherever the light of guidance is not found it is called /qaryah/.

1. Tafsir-i-Tabary; and Tafsir-i-Abul-Futuh
2. Tafsir-i-Nur-uth-Thqalayn
3. Nur-uth-Thaqalayn
4. Bihar-ul-'anwar, vol.3, p.282
5. Verse 66
6. Majma'-ul-Bayan
7. The Commentary of Nur-uth-Thaqalayn
8. Nur-uth-Thaqalayn
9. Nur-uth-Thaqalayn

Section 11: Zulqarnayn, The Gog and the Magog, The Barrier

Surah Al-Kahf – Verse 83

وَيَسْأَلُونَكَ عَن ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُم مِنْهُ ذِكْراً

83. "And they ask you about Zulqarnayn. Say: 'I will recite unto you a remembrance of him'."

The Arabic term /qarn/ has two meanings: 'a long time' and 'the animal horn'. Zulqarnayn was called by this appellation because: either he ruled for a very long time, or two handles of his hair were braided like two horns on his head, or there were two horns on his hat.

The objective meaning of the term /qarnayn/ may also be the east and the west of the world, (as the Arabs often say 'qarni-ash-Shams' which means 'two horns of the sun' intending the east and the west of the world). Then, since he had occupied the lands of the east and the west of the world of his time, he was called 'Zul-Qarnayn'.

Imam Baqir (as) said:

"Zul-Qarnayn was not a prophet, but he was a righteous man whom Allah loved. He enjoined his people

to piety. It happened that people knocked on one side of his head. After that, he disappeared for a length of time.

Then he returned and repeated his invitation again. People struck another knock on the other side of his head. Therefore, because of those two knocks, he had been known as Zul-Qarnayn." [1]

Regarding the statements of two Greek historians, and some points from the Turah (Book of Isaiah, Chapter 46, No.11 and so on), and the discovery of the statue of Cyrus in the nineteenth century A.D. which had a crown with two horns on its head, Tafsir-i-Nemunah adapts Zul-Qarnayn with Cyrus.

But, the late Sha'rani has said that Zul-Qarnayn and Eskandar Maqduni had been the same, and he had been the student of Aristotle from the time when he was thirteen years old. The author of Al-mizan believes that he was Cyrus.

However, it is not definitely known that how long Zul-Qarnayn ruled, what his real name was, how long he lived, whether he was a human or an angel, a prophet or a righteous servant, whether he was Alexander or Cyrus, why his name was Zul-Qarnayn, how much possibilities and forces he had, what part of the land he ruled, how long was the length and the width of the dam he built, what age it was, whether this dam is the Wall in China or not.

Concerning these ideas, opinions are divided, and there have been cited many statements and discussions upon these matters which are not of avail to be mentioned here. The aim should be looked for, not the insignificant matters which produce no guidance.

Therefore, this verse says:

"And they ask you about Zulqarnayn. Say: 'I will recite unto you a remembrance of him'."

The beginning phrase of this verse shows that the story of Zul-qarnyn had been being discussed among people before they came to the Prophet (S) and asked their differences and ambiguities from him.

Surah Al-Kahf – Verses 84 – 85

إِنَّا مَكَّنَّا لَهُ فِي الأَرْضِ وءَاتَيْنَاهُ مِن كُلِّ شَيْءٍ سَبَباً

فَأَتْبَعَ سَبَباً

84. "Verily We did make him mighty in the earth, and We granted him the means (of access) to every thing.
85. "So he followed a course."

Ali-ibn-Abitalib (as) taught a young man from Balkh a supplication, the Mashlul Supplication, wherein he says:

"O He Who helped Zul-Qarnayn against the tyrannical kings (*to overcome them*)*!"*

Again, a tradition from him (as) denotes that Zul-Qarnayn is the one who has the sign of kingdom and prophecy, and who is aware of every thing so that he recognizes the right from wrong; and Allah caused the cities and hearts to be submitted to him.[2]

Zul-Qarnayn and Solayman (Solomon) were two believers who governed the earth, and Nebuchadnezzar (Bukht-un-Nasr) and Namrood were two disbelievers who governed the earth, too.[3]

The power which Allah (s.w.t.) gives to His saints, (such as Solayman, Yusuf, and some believers) is for using it in Allah's way.

Concerning the good servants of Allah, the Qur'an says:

"(They are) those who if We establish them in the land, keep up prayer and pay the poor-rate and enjoin right and forbid wrong..."[4]

The holy Qur'an also criticizes those who use their power alongside the way of evil, where it says:

"Have they not considered how many a generation We destroyed before them, whom We had established in the earth...?"

They used to misuse their power and governnment. [5]

The verse itself says:

"Verily We did make him mighty in the earth, and We granted him the means (of access) to every thing.

Upon the commentary of the second verse mentioned in the above, it has been cited that Allah gave Zul-Qarnayn both power and government in the earth, and he tried to improve the earth. It has been narrated from Hadrat Ali (as) who said:

"Allah made clouds timid for him in a manner that he could ride on it; and He granted him the means of everything; and He made everywhere bright for him so that the night and the day became the same for him. This is the meaning of making him mighty in the earth."[6]

Thus, the verse means that Allah also gave him a knowledge to perform any affair by means of its course in order to obtain his aim. And, he followed the courses that Allah had taught him to reach the aim, including that he took the way of West to pave.

The verse says:

"So he followed a course."

Surah Al-Kahf – Verse 86

حَتَّي إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْماً قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْناً

86. "Until when he reached the setting-place of the sun, he found it setting in a muddy spring and he found by it a people. We said: 'O' Zul-Qarnayn! Either you chastise them or you take a way of kindness among them?"

In this holy verse, the Qur'an implies that Zul-Qarnayn went on his journey as far as the end of the habitable places where there was not any more flourished land after that. This does not mean that he reached the site of setting the sun, because none reaches there.

In that place, he felt that the sun was setting in a muddy and dark spring, although, in fact, it was hiding behind that spring, since the sun does not set in water, it is in the sky. If a person is in the seashore or on the sea when the sun is setting, he feels that the sun is setting in the water of the sea, but neither of them is true.

The purpose of the Arabic phrase /'aynin hami'ah/ is 'a muddy spring' while the purpose of the Qur'anic phrase /'aynin hamiyah/ is 'a spring of hot water'. However, the Qur'anic term /hami'ah/ is used for 'some bad smelling mud' and 'Some hot mud'.

Ka'b has said that he recited in the Turah that the sun was setting in the mud and water.

The verse says:

"Until when he reached the setting-place of the sun, he found it setting in a muddy spring and he found by it a people. We said: 'O' Zul-Qarnayn! Either you chastise them or you take a way of kindness among them?"

This part of the holy verse indicates that the people whom Zul-Qarnayn saw by that spring were heathens, therefore the Lord orders him to kill them, or to take them captives and train them.

Surah Al-Kahf – Verses 87 - 88

قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَي رَبِّـهِ فَيُعَذِّبُهُ عَذَاباً نُّكْراً

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحاً فَلَهُ جَزَآءً الْحُسْنَي وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْراً

87. "He said: 'As for him who is unjust we will chastise him, then he shall be returned to his Lord and He will chastise him with a grievous chastisement'."
88. "But as for him who believes and does righteousness, for him shall be a goodly reward, and we will assign easiness for him by our command."

The duty of a godly leader and governor is execution of justice, and struggling against injustice, and making the social regulations easy.

That was why Zul-Qarnayn warned people in such a manner that the verse says:

"He said: 'As for him who is unjust we will chastise him, then he shall be returned to his Lord and He will chastise him with a grievous chastisement'."

Such cruel and tyrannical people taste both the punishment of this world and the chastisement of the next world.

The person who believes and does righteous deeds, will be given a good reward. He will be faced with kindness and pleasant words, then his duties will not be hard and heavy, and he will not be forced to give heavy taxes.

It seems that the purpose of Zul-Qarnayn from this statement is a hint to this meaning that people, regarding his invitation to Unity and Faith, which is standing against injustice and corruption, will be divided into two groups. Those who accept that godly and constructive program will surely be rewarded a good recompense, and will live in a state of security and ease.

But, those who reject that invitation with enmity, and continue their faithlessness, injustice, and corruption, will be punished.

The verse says:

"But as for him who believes and does righteousness, for him shall be a goodly reward, and we will assign easiness for him by our command."

However, the Qur'anic term /man zalama/ (he who is unjust), which has occurred in contrast with the holy phrase /man'amana wa 'amila salihan/ (he who believes and does righteousness), indicates that the word /zulm/ in this verse means 'infidelity' and also means 'impious deed', which is amongst the bitter fruits of the evil tree of 'disbelief'.

Surah Al-Kahf – Verses 89 - 91

ثُمَّ أَتْبَعَ سَبَباً

حَتَّي إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَي قَوْمٍ لَّمْ نَجْعَل لَّهُم مِن دُونِهَا سِتْراً

كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْراً

89. "Then he followed** (**another**) **course."
90. "Until when he reached the rising-place of the sun, he found it rising upon a people for whom We had appointed no shelter therefrom.
91. "So** (**it was**)**, and We encompassed in knowledge whatever was with him."

After his journey to the West and establishing a just religious system there among the inhabitants of the seaside, Zul-Qarnayn made a journey toward the East, too.

The holy verse says:

"Then he followed** (**another**) **course."

Zul-Qarnayn continued his journey until when he reached the last flourishing point of that land, where there was no mountain, no tree, and no building.

When the sun rose there, the existing people of that place did refuge into depths of water and places of refuge, and when the sun set, they came out and began working. The purpose of the sentence saying 'they had not any canopy save the sun', is that they lived with passing their lives primitively and without facilities.

As Imam Baqir (as) and Imam Sadiq (as) said, they did not know how to build a house, nor did they how to sew. The sun was shining upon them directly and without any barrier, in a manner that their faces had become black. [7]

The verse says:

"Until when he reached the rising-place of the sun, he found it rising upon a people for whom We had appointed no shelter therefrom.

Yes, it was such the affair of Zul-Qarnayn, and Allah was well aware of the means he had for the progression of his aims, and the forces, the arms and the troops Zul-Qarnayn possessed.

The verse says:

"So (it was), and We encompassed in knowledge whatever was with him."

In other words, Allah (s.w.t.) was aware of the works of Zul-Qarnayn, and, before he could do anything and reach any place, Allah knew his fate and taught him and lead him what to do. Thus, Allah admires the actions of Zul-Qarnayn and He shows that He is pleased with his deeds.

Surah Al-Kahf – Verses 92 - 93

ثُمَّ أَتْبَعَ سَبَباً

حَتَّي إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْماً لاَّ يَكَادُونَ يَفْقَهُونَ قَوْلاً

92. "Then he followed (another) course."
93. "Until when he reached between the two barriers (of mountains) he found on the hither side of the two (mountains) a people scarcely able to understand a saying."

The leader of people should inspect every place and be aware of the circumstances of the affairs of those people under his leadership.

The needs and the facts will not be recognized for a person unless there is struggle and research.

And, fundamentally, serving the deprived is a value with Allah, whether they are civilized or not.

In this verse, the Qur'an points to another journey of the journeys of Zul-Qarnayn and implies that after that event, he utilized the important mean he had in his possession.

The verse says:

"Then he followed (another) course."

Zul-Qarnayn continued his way until he reached between two mountains. In that place he found a group of people who were different from those formerly couple of groups. These very people could not speak and understand any word.

The verse says:

"Until when he reached between the two barriers (of mountains) he found on the hither side of the two (mountains) a people scarcely able to understand a saying."

This meaning denotes that he reached a hilly region where he met a group of people who were in a very

low level from the point of civilization, because one of the clearest signs of civilization is language.

Surah Al-Kahf – Verse 94

قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الاَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجاً عَلَي أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدّاً

94. "They said: 'O' Zul-Qarnayn! Verily Gog and Magog make mischief in the earth, so may we assign to you a tribute so that you set up a barrier between us and between them?'"

The Arabic word /xiraj/ means 'the thing which come out of the earth', and /xarj/ is applied for 'what comes out of the wealth'.

The commentators and historians, attaching to the existing relationships, say that the objective meaning of Gog and Magog is the very tribes of Mogul and TaTar.8

An Islamic tradition, narrated from Amir-ul-Mu'Mineen Ali (as), denotes that he said Zul-Qarnayn found a people who told him:

*"The Gog and Magog tribe are behind this mountain. They attack at the season of harvest and plunder all the corns and fruits or destroy them. Shall we assign a yearly tribute in order that you might erect a barrier?"*9

This communication of theirs with Zul-Qarnayn might be done through some signs, nods, winks or any other mute sign, because, at least, they did not understand the language of Zul-Qarnayn.

The verse says:

"They said: 'O' Zul-Qarnayn! Verily Gog and Magog make mischief in the earth, so may we assign to you a tribute so that you set up a barrier between us and between them?'"

Surah Al-Kahf – Verses 95 - 97

قَالَ مَا مَكَّنّي فِيهِ رَبّي خَيْرٌ فَاَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْماً

ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّي إِذَا سَاوَي بَيْنَ الصَّدَفَيْنِ قَالَ انفُخُوا حَتَّي إِذَا جَعَلَهُ نَاراً قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْراً

فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْباً

95. "He said: '(the power) in which my Lord has established me is better (than your tribute), so help me with strength (of men). I will make a barrier between you and between them'."
96. "'Bring me pieces of iron'. Until, when he had leveled up (the gap) between the two cliffs, he said: 'Blow!' Until, when he had made it (as) fire, he said: 'Bring me molten copper to pour thereon'."
97. "So they (Gog and Magog) were not able to scale it nor could they make a hole in it."

The Arabic word /radm/ is used for 'closing a gap'; the term /sadaf/ means: 'side, edge'; the molten copper in Arabic is called /qitr/; and the Qur'anic term /zubur/ means: 'some large pieces of iron'.

Imam Sadiq (as) in a tradition said:

"Precautionary dissimulation can be a barrier between you and your opponents which is not climbable, or penetrable."[10]

But, in answer to them, Zul-Qarnayn said such like:

"He said: '(the power) in which my Lord has established me is better (than your tribute), so help me with strength (of men). I will make a barrier between you and between them'."

Then, Zul-Qarnayn ordered them as follows:

"'Bring me pieces of iron'..."

When the pieces of iron were made ready, he issued the order of arranging them over each other.

The verse continues saying:

"...Until, when he had leveled up (the gap) between the two cliffs..."

The third order Zul-Qarnayn issued was that they should bring some material from wood and the like of it to be burnt, and put them in both sides of the barrier, and by means of what they had with them, they would blow in the fire, so that the pieces of iron became red and rather melted.

The verse, concerning Zul-Qarnayn's order, says:

"...he said: 'Blow!' Until, when he had made it (as) fire..."

By that way, in fact, Zul-Qarnayn wanted to join the pieces of iron into each other in order to make a solid barrier. By that amazing design, he did the same thing that is practically done today by welding.

Finally, he issued the last order as follows:

"...he said: 'Bring me molten copper to pour thereon'."

Thus, he overlaid that iron collection, the barrier, with a cover of copper in order to protect it from penetration of weather and decay. He made such a barrier, at last, that the Gog and Magog could not climb and they were not able to make a hole in it either.

The verse says:

"So they** (**Gog and Magog**) **were not able to scale it nor could they make a hole in it."

Surah Al-Kahf – Verse 98

قَالَ هَذَا رَحْمَةٌ مِن رَّبِّي فَإِذَا جَآءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّآءَ وَكَانَ وَعْدُ رَبِّي حَقّاً

98. "He said: 'This is mercy from my Lord. But when the promise of my Lord comes to pass, He will make it level** (**with the ground**)**, and the promise of my Lord is ever true'."

Godly men believe that their successes are because of the Mercy of Allah, and they never become proud. Of course, the Mercy and Lordship of Allah are connected to each other. Saintliness of work and effort, stability of the action, people's cooperation, administratorship and industry, and high goals are all a collection of Divine Favours.

Thus, here, Zul-Qarnayn, who was a godly man and had fulfilled a very important accomplishment, did not boast of his action nor did he hold those people under obligation in the same way that the tyrant usually do, but with the utmost courtesy he treated, and:

"He said: 'This is mercy from my Lord..."

Zul-Qarnayn implied that if he had such a knowledge by which he could perform an important action like that, it was from the side of Allah, and his power as well as effectiveness of his word, were from Him, too.

Then he added this meaning that they should not think that their barrier was eternal, but when the promise of Allah comes, it will be made level with the ground and He will change it into an even land, because the promise of Allah is always true.

The verse say:

"...But when the promise of my Lord comes to pass, He will make it level** (**with the ground**)**, and the promise of my Lord is ever true'."

In this statement, Zul-Qarnayn points to the distraction of the world and its disturbance at the threshold of Resurrection.

There are many instructive points in this story, the which, in fact, form the essential aim of the Qur'an. Some of them are as follows:

1. The first lesson that this story teaches us is that no work is possible to be fully done in this world without its means. Therefore, Allah gave the means of success to Zul-Qarnayn.

2. No government can embrace the victory but with encouraging the helpful people and punishing the evildoers. This is the very principal which Zul-Qarnayn utilized. Ali-ibn-Abitalib (as), in his famous command to Malik-i-Ashtar, which is a consistent instruction for action in governing a country, says:

"...The virtuous and the vicious should not be in equal position before you, because this means dissuasion of the virtuous from virtue and persuasion of the vicious to vice."[11]

3. A difficult duty is never fit for a godly just government, and it was for this very reason that Zul-Qarnayn, after declaring that he would punish the unjust and reward the righteous a good recompense, he added:

"...we will assign easiness for him by our command",

so that the righteous could be able to do it willingly and eagerly.

4. A vast just government cannot be heedless unto the differences and varieties of the life of people and their different conditions.

5. Zul-Qarnayn did not leave out even the group of people who, as the Qur'an says, could not understand a saying, and by any possible means, he listened to them and removed their difficulty.

6. Security is the first and the most important condition of a safe social life. It was for the same reason that Zul-Qarnayn undertook the most labourous works to provide it with them.

7. Another lesson which can be learnt from this historical event, is that the main owners of social pain must take part in performing their own affairs, because their effort will surely be affective.

Principally, an action which proceeds with the participation of the essential owners of the pain both helps the innate talents to be appeared and they value the resulting consequence and try to protect it, for they have tolerated much trouble in its construction.

However, it makes clear that even a nation in the state of being retarded can practically prove such an important and marvelous development when they apply a right design and administratorship.

8. A godly leader must be disrespectful to wealth and material things and be content with what Allah has bestowed upon him. One of the concepts which is found frequently in the Qur'an is that one of most basic statements of the divine prophets is that they demand no wage or wealth from people for their invitation to truth.

9. To secure the affairs from any point of view is another lesson of this Qur'anic story.

10. Howsoever powerful, vigorous, clever, wealthy and authoritative a person may be, and can afford great works, he must never boast and become proud. This is also another lesson that Zul-Qarnayn taught.

11. Every thing will be vanished, and the firmest and strongest buildings of this world will finally be destroyed even though they are built from some massive iron and steel.

This is the last lesson of this event, a lesson for all those who imagine that this world is eternal, and practically try to amass wealth and earn ranks so unconditioned and greedily that as if there is no death and destruction.

Who Were Gog and Magog?

Gog and Magog are mentioned in two suras of the Qur'an. One of them is in the Surah under discussion, and the second is in Surah Al-'Anbiya', No. 21, verse 96.

The verse of the Qur'an clearly shows that these two appellations had belonged to two wild, cruel tribes, who were very troublesome for the people who lived around the center of their living place. For more explanation about them, please refer to: commentary books of Atyab-ul-Bayan, Tafsir-i-Nemunah, Tafsir-i-Kabir, Qara'ib-ul-Qur'an, and Tafsir-i-Ruh-ul-Bayan.

Surah Al-Kahf – Verses 99 - 101

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعاً

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضاً

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَآءٍ عَن ذِكْرِي وَكَانُوا لاَ يَسْتَطِيعُونَ سَمْعاً

99. "And on that day, We shall leave some of them** (**people**) **surge against others, and the Trumpet will be blown, then We shall gather them** (**all**) **together."
100. "And on that day, We shall present Hell to the disbelievers exposed** (**to their view**)**."
101. "Those whose eyes were under a cover from My remembrance, and they could not bear to hear** (**the Truth**)**."

Adapting to the discussion of the perfect destruction of Zul-Qarnayn's barrier at the threshold of Resurrection which was mentioned before, here, the Qur'an continues explaining the Day of Hereafter

and says:

"And on that day, We shall leave some of them (people) surge against others..."

The usage of the term /yamuj/ (surge) in the verse is either because of the abundance of people in that scene, or for the anxiety and horror that invade the entity of human beings on that day. It seems that their bodies surge like the waves of water.

Then the Qur'an continues saying:

"...and the Trumpet will be blown, then We shall gather them (all) together."

From the totality of the verses of the holy Qur'an it is understood that at the end of this world and at the beginning of the coming world, there will happen two great revolutionary events. The first event is the destruction of all human beings and the living creatures in a sudden happening.

The second event is the resurrection of the dead in another sudden occurrence. This event is not known how long after the first happening will occur. These two happenings are referred to in the Qur'an as /nafx-i-sur/ (blown of Trumpet).

After that, the holy Qur'an states the situation of the disbelievers, both the fate of their deeds and the qualities which cause that fate.

It says as follows:

"And on that day, We shall present Hell to the disbelievers exposed (to their view)."

The Hell, with its various chastisements and different painful punishments, appears before them completely clear. This very manifestation of Hell before them and their observation itself is a dreadful punishment for them, still less that they be involved in it.

Who Are Disbelievers & Why Do They Have Such a Fate?

The holy Qur'an introduces the disbelieves in a very short sentence as follows:

"Those whose eyes were under a cover from My remembrance, and they could not bear to hear (the Truth)."

In fact, they had made unserviceable the most important means of truth-seeking, recognition of facts, and whatever causes the factor of happiness and wretchedness of man.

Yes, the feature of Truth is manifest and all the things of this world speak with man through mute tongue, but only there should exist a hearing ear and a seeing eye in him.

Upon the commentary of the holy phrase:

“...whose eyes were under a cover from My remembrance...”,

it has been narrated that Imam Rida (as) told Ma’mun:

“The objective meaning of the word /ikr/ in this verse is Ali-ibn-Abitalib (as)”[12]

1. Nur-uth-Thqalayn, the commentary, and Kamal-ud-Din-i-Saduq
2. The Commentary of Nur-uth-Thaqalayn
3. The Commentary of Nur-uth-Thaqalayn
4. Surah Al-Hajj, No.22, verse 41
5. Surah Al-’An‘am, No. 6, verse 6
6. (Majma‘-ul-Bayan, vol. 15, P. 119)
7. Commentary of Nur-uth-Thaqalayn
8. Tatary
9. Tafsir-i-Nur-uth-Thaqalayn
10. Tafsir-i-Nur-uth-Thaqalayn
11. Nahjul-Balaqah, letter No. 53
12. Tafsir-i-Lahiji

Section 12 : The Words of Allah Inexhaustible

Surah Al-Kahf – Verse 102

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَآءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلاً

102. “Do then those who disbelieve think that they can take My servants as guardians besides Me? Verily We have prepared Hell for the infidels to be entertained (therein).”

This holy verse has pointed to a mental deviation of those people. It had been the main origin of their other aberrations.

It says:

“Do then those who disbelieve think that they can take My servants as guardians besides Me?...”

Have these servants, such as Messiah (as) and the angels, who were worshipped, howsoever much their ranks may be high, any thing from themselves that can support others?

Or, on the contrary, whatever they had were given them from the side of Allah. They themselves needed to be guided by the guidance of Allah, too. This is a fact that those people forgot and, therefore, sunk

into disbelief.

For a further emphasis, at the end of the verse, the Qur'an says:

"...Verily We have prepared Hell for the infidels to be entertained (therein)."

Surah Al-Kahf – Verses 103 - 104

قُلْ هَلْ نُنَبِّئُكُم بِالاَخْسَرِينَ أَعْمَالاً

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً

103. "Say: 'Shall We inform you of the greatest losers in (their) deeds?"
104. "Those whose effort is lost in this world's life, while they think that they are working good deeds."

This verse, as well as the other verses up to the end of Surah Al-Kahf, not only is an explanation upon the qualities of the faithless persons, but also is a kind of summary for all the subjects which were discussed in this Surah. They are especially the matters concerning the story of the Companions of the Cave, Moses, Khidr, Zul-Qarnayn and their efforts and struggles against their opponents.

At first, it refers to the greatest losers, the most wretched persons among all mankind. But, in order to move the sense of curiosity of the hearers upon such an important subject, the Qur'an propounds it in the form of a question, and commands the Prophet of Islam (S) as follows:

"Say: 'Shall We inform you of the greatest losers in (their) deeds?"

Then, immediately after this question, the Qur'an itself answers it, so that the hearer does not spend a long time wandered, and it implies that the greatest losers are:

"Those whose effort is lost in this world's life, while they think that they are working good deeds."

Certainly the meaning of 'to lose' in this text is not only that a person loses some profits, but the real loss is that he loses the main capital, too. What a capital can be higher and worthier than intellect, talent, God-given-powers, lifetime, youth, and health.

These very things, which produce our deeds and our actions, are the fruit of our powers and abilities. When these powers turn into some destructive and vain deeds, it seems all of them have lost and vanished.

The true and double loss is where a man loses his own material and spiritual capitals on a wrong and

deviated way, and he imagines that he has done a good action. Such a person has neither obtained any useful result from these efforts, nor has he learnt a lesson from that loss, nor is he secured from the repetition of that event.

However, the Islamic traditions denote that this verse has been rendered into the denier of the leadership of Amir-ul-Mu'mineen Ali (as) and those who postpone the fulfillment of Hajj from today to tomorrow.1

Ali-ibn-Abitalib (as) said the referent of a concept of this verse were the people of the Book, who were legitimate at first, then they brought some innovations in religion while they were working good deeds. Then he (as) added the people of Nahrawan were not less than them.2

Surah Al-Kahf – Verses 105 - 106

أُوْلَئِكَ الَّذِينَ كَفَرُوا بَآيَاتِ رَبِّهِمْ وَلِقَآئِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْناً

ذَلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا ءَايَاتِي وَرُسُلِي هُزُواً

105. "They are those who disbelieved in the signs of their Lord and meeting Him (in Hereafter) so their deeds became null, and on the Day of Resurrection We assign no weight for them."
106. "Thus Hell is their recompense for what they disbelieved and took My Signs and My messengers in mockery."

The Arabic term /habt/ philologically means: the belly of an animal swallowed because of eating some poisonous plants and the animal exposes to death. Whoever sees such an animal thinks that it is safe and sound with plenty of meat, while its belly is full of wind and the flesh of its body is poisonous.

Some deeds of men which are considered vain are called /habt/ because those deeds have been poisoned by committing sins, and, therefore, they are empty and have been exposed to destruction.

Thus, the Qur'an in this verse implies that the disbelievers denied the divine revelations and His reasons, as well as the reward and retribution of Allah, and they spoiled their deeds thereby. They performed those actions in a way that Allah had not enjoined.

Therefore, such people will not be worthy and respectable with Allah on the Day of Resurrection. He will not heed them, and by punishing them, He will despise them and abase them.

In Arabic language, when it is said that a thing has not weight, it means that the thing is worthless. In other words, since they have not any action which can be worthy and measurable, then there will not be set a scale for them on the Day of Hereafter to weigh their deeds. Yes, they will not have anything to be

weighed and, therefore, there will be no need of preparing a scale.

A well-known tradition narrated from the Prophet (S) denotes:

"On the Day of Reckoning, the fat and heavy men of this life will bring a body in the court of Allah the weight of which is not as heavy as the wing of a fly."

The reason of it is that their deeds, thoughts, and personalities have utterly been empty and vain in this world.

The verse says:

"They are those who disbelieved in the signs of their Lord and meeting Him (in Hereafter) so their deeds became null, and on the Day of Resurrection We assign no weight for them."

In the next verse, the Qur'an implies that the disbelievers denied three basic principles of the religious belief: (Origin and End and the prophethood of the prophets), or farther than denial, they took them in mockery.

The verse says:

"Thus Hell is their recompense for what they disbelieved and took My Signs and My messengers in mockery."

Surah Al-Kahf – Verses 107 - 108

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلاً

خَالِدِينَ فِيهَا لا يَبْغُونَ عَنْهَا حِوَلاً

107. "Verily those who believe and do righteous deeds there is for them Gardens of Paradise for their entertainment."
108. "Abiding therein forever, they desire no removal therefrom."

The qualities of disbelievers, the greatest losers among people, and their fate was rather widely defined. Now, the Qur'an, as a frame of reference before the disbelievers, refers to believers and their fate, so that the situation of both parties becomes quietly clear and distinguished.

In this regard, the holy Qur'an says:

"Verily those who believe and do righteous deeds there is for them Gardens of Paradise for their

entertainment."

The Qur'anic term /firdaus/ is a garden which contains all the bounties and the whole necessary merits. Thus, it is the best and the most privileged gardens of Paradise.

The holy Prophet of Islam (S) said:

"Paradise has one hundred degrees, the best of which is 'Firdaus'. Whenever you supplicate, ask 'Firdaus' from Allah."[3]

In view of the fact that the perfection of a bounty is that it does not face with extinction, immediately after that, the Qur'an adds:

"Abiding therein forever..."

The fastidious and desirous nature of man constantly asks for variety and changing, yet the inhabitants of 'Firdaus' will never demand removal from it, for whatever they wish they find there, even variety and perfection.

The verse continues saying:

"...they desire no removal therefrom."

Surah Al-Kahf – Verse 109

قُل لَّوْ كَانَ الْبَحْرُ مِدَاداً لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَداً

109. "Say: 'If the sea became ink for (writing) the Words of my Lord, the sea would certainly be exhausted before the Words of my Lord were exhausted, even though We brought the like of it to help'."

The Arabic term /midad/ is applied for the ink which is poured into an inkpot and is used as a means of drawing the pen on the paper.

The objective meaning of the Qur'anic phrase /kalimat-i-rabb/ is either the divine promises and the created things, or the godly philosophies and conceptions, or Divine revelations and whatever has a sign from Allah. Thus, every particle, every atom, and every cell is one of the Words of Allah.

However, in the occasions of revelation of this verse it is said that when the Jews heard this sentence from the Prophet of Islam (S) saying:

"...and you are not given aught of knowledge but a little."[4]

They said how such a matter could be right while the Jews were given the Turah, and whoever has been given the Turah indeed has been given abundant good. Then the abovementioned verse was revealed and illustrated the infinite knowledge of Allah and that man's little knowledge is aught before it.

Some other commentators believe that the Jews told the Prophet (S) that Allah had given him wisdom and

"...whoever has been given wisdom, indeed has been given abundant good"[5],

but when they asked him (S) about the spirit, he replied them an ambiguous answer. Then the abovementioned verse was revealed and declared that however much a man may be learned his knowledge is aught before the knowledge of Allah.[6]

Therefore, this verse and the verse after it are concerned to the whole subjects of this Surah. As if the Qur'an intends to say that the information of the events of the Companions of the Cave, Moses, Khidr, and Zul-Qarnayn are not so important when the infinite knowledge of Allah is considered.

The holy Qur'an, addressing the holy Prophet of Islam (S), says:

"Say: 'If the sea became ink for (writing) the Words of my Lord, the sea would certainly be exhausted before the Words of my Lord were exhausted, even though We brought the like of it to help'."

In this verse, indeed, the Qur'an attracts the attentions to this fact that you should not think that the world of existence is confined to what you see, or to what you know, or to what you feel.

But it is so great and vast that if the water of the seas became ink for writing the names, qualities, specialties, secrets and mysteries of it, the seas would be used up before the whole of the creatures of the existing world could be counted.

It is noteworthy that the abovementioned verse, not only illustrates the infinite vastness of the world of existence in the past, present, and future, but also it is an illustration of the infinite knowledge of Allah, because we know that Allah has encompassed in His knowledge whatever exists, and whatever will come into being, in the expanse of existence. Even more, His knowledge is not separate from the existence of these creatures.

Then, in other words, it can be said that if all the oceans throughout of the world became ink and all the trees became pens they are never sufficiently able to record the number of whatever exists in the knowledge of Allah.

At the end, there is a tradition cited in the commentary book of Ali-ibn-Ibrahim Qummi, and in the commentary book of Al-Burhan, narrated from Abi-Basir, from Imam Sadiq (as) who, concerning the commentary of this verse, said:

“I inform you that the Word of Allah has neither an end, nor has it finite, nor does it cause to eternity.”[7]

Surah Al-Kahf – Verse 110

قُلْ إِنَّمَآ أَنَاْ بَشَرٌ مِثْلُكُمْ يُوحَي إِلَيَّ أَنَّمَآ إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَآءَ رَبِّـهِ فَلْيَعْمَلْ عَمَلاً صَالِحاً وَلا يُشْرِكْ بِعِبَادَةِ رَبِّـهِ أَحَداً

110. “Say: ‘I am only a mortal like you. It is revealed unto me that your God is (only) One God. Therefore, whoever hopes to meet his Lord (in Hereafter) let him do righteousness, and make none sharer of the worship due unto his Lord.”

This holy verse, which is the last verse of Surah Al-Kahf, contains a collection of fundamental principles of the religious beliefs, such as, Unity, Resurrection, and the prophethood of the holy Prophet (S). This is, in fact, the same as what the beginning of the Surah Al-Kahf has begun with.

Since the subject of prophethood among common people has always been accompanied with kinds of exaggeration and extravagance in the length of its history, the Qur’an states it as follows:

“Say: ‘I am only a mortal like you…”

Thus, by this meaning, he nullified all the imaginary polytheistic privileges which promoted the divine prophets from the rank of human to the rank of divinity, and said that the only his privilege was that it was revealed unto him.

Then, among all the subjects which are revealed, he emphasizes on the subject of Unity and says:

“…It is revealed unto me that your God is (only) One God…”

In this part of the verse, only the subject of Unity has been pointed out, because Unity is not merely a principle out of the fundamentals of belief, but it is the essence of all fundamental principles and the positive laws of Islam.

If, through a simple example, we similarize the Islamic teachings, containing the fundamental principles and positive laws of the religion to the jewelly beads of a jewelry, Unity should be similarized to the string that has joined these beads to each other and has formed, from all of them, a worthy beautiful necklace.

That is why that some Islamic traditions indicate that the holy phrase /la’ilaha’illallah/ (There is not god save Allah) is a firm fortress, and whoever enters it will be safe from the punishment of Allah.

The third sentence of this verse points to the subject of Resurrection, which is connected to the subject of Unity with the Arabic conjunction /f/, where it says:

"...Therefore, whoever hopes to meet his Lord (in Here-after) let him do righteousness..."

Meeting the Lord, which is the innate observation of His Pure Essence by the eye of the heart and the inside spiritual insight, is also possible for the true believers in this world, too. But in Hereafter, because of observing more effects with more clear manifestation of Him, it will become general for the common.

The reality of the righteous deed is referred to through a short statement in the last sentence of the verse.

It says:

"...and make none sharer of the worship due unto his Lord."

In another more clear statement, an action will not be counted 'a righteous deed' unless the reality of purity and sincerity accompanies it. In fact, the righteous deed which has originated from a godly motive and sincerity, and has mixed with it, is the passport unto the meeting of Allah.

The righteous deed is so important in Islam that the Prophet (S) in a tradition says:

"The person who performs his deeds with sincerity for forty days, Allah will flow the springs of wisdom and knowledge from his heart to his tongue."

It can be concluded that this holy verse has referred to both Unity (only One God), and prophethood (It is revealed unto me), and Resurrection (to meet his Lord in Hereafter), and hope to the mercy of Allah (whoever hopes), and effort and endeavour to reach it (let him do righteousness), and purity in action (and make none sharer).

That was why the Prophet (S) said:

"If only the last verse of Surah Al-Kahf were revealed to my community, it would be sufficient for them."[8]

Finally, upon the content of this verse, there have been narrated many traditions concerning the importance of sincerity and the danger of hypocrisy and hidden polytheism. Some of them are as follows:

1. The Prophet (S) said:

"Verily Allah, the Exalted, will not accept any action in which there is a tiny amount of hypocrisy." [9]

2. The Messenger of Allah (S) in a tradition said:

"Verily Allah has forbidden the Paradise forevery hypocrite, man and woman; and piety is not (found) in beauty of face and clothing, but piety is (found) in serenity and solemnity." [10]

3. The Messenger of Allah (S) said:

“The Fire (of Hell) and its people will cry because of the punishment of hypocrites”.

Then he (S) was asked:

“O Prophet! How (and why) does the Fire (of Hell) cry?”

He answered:

*“Because of (the intense of) the heat of the Fire by which they (the hypocrites) will be punished.”*11

4. It is narrated by’Abi-Basir who said:

“I heard’Aba-‘Abdillah (Imam Sadiq) (as) said:

‘On the Day of Hereafter, the servant, who had established prayer, will be brought and he says: ‘O Lord! I have prayed for your pleasure’.

He will be answered:

‘But you prayed in order to be said what a good prayer so and so has established. Take him unto the Fire.’

Then, he said:

*‘The same manner will be treated with the one who has struggled, has recited the Qur’an, and has given alms’.”*12

5. The Messenger of Allah (S) said:

“Verily, more than anything else, I fear about you for the minor polytheism’.

He was asked:

‘O’ Messenger of Allah! What is the minor polytheism?’

He answered:

‘Hypocrisy’.

Then he said:

‘On the Day of Hereafter, when Allah, Almighty and Glorious, recompenses the deeds of the servants, He will tell the hypocrites: ‘Go unto those for whom you used to act hypocritically in the world, and see whether you find the recompense of your actions with them’.” 13

1. Tafsir-i-Nur-uth-Thaqalayn, and Abul-Futuh

2. Majma‘-ul-Bayan, and Nur-uth-Thaqalayn
3. Tafsir-i-Majma‘-ul-Bayan
4. Surah Al-’Isra, No. 17, verse 85
5. Surah Al-Baqarah, No.2, verse 269
6. Tafsir Qurtubi, pp. 4107 and 4108, and Tafsir-us- Safi, Surah Al-‘Isra, No. 17, verse 85
7. Tafsir-i-Ali-ibn ’Ibrahim, vol. 2, p.46, and Tafsir-ul-Burhan, vol. 2, p. 496
8. Tafsir-i-Dur-ul-Mamthur
9. Jami‘-i-‘Ahadith-ush-Shi‘ah, vol.1, p. 368
10. Jami‘-i-‘Ahadith-ush-Shi‘ah, vol. 1, p. 370
11. Safinat-ul-Bihar, vol. 1, p.500, and Jami‘-i-‘Ahadith-ush-Shi‘ah, vol.1, p. 369
12. Jami‘-i-‘Ahadith-ush-Shi‘ah, vol. 1, p. 368
13. Safinat-ul-Bihar, vol. 1, p. 499

Surah Maryam, Chapter 19

Surah Maryam, (Mary)
(Revealed in Mecca)
No. 19
98 verses in 6 sections

Introduction to the Surah

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

Surah Maryam, as arranged in the Book, is the nineteenth Surah of the holy Quran. It contains 98 verses which have been revealed in Mecca.

Similar to other Meccan Suras, the content of this Surah is mostly about matters concerning the Hereafter, the end of the evil-doers, the rewards of the good-doers, and part of the account of the lives of Zakariyya (Zachariah), Mary, Jesus, Yahya (John), Abraham, Ishmael and Idris (Enoch).

It is recorded in Tafsir-i-Al-Mizan that, in the last few verses of Surah Maryam, Allah says that the purpose of revealing this Surah is to give ‘glad tidings and warnings’, and this aim has been followed in the beautiful form of the story of the prophets’ lives.

Allah has mentioned no woman in the Qur’an directly by her proper name except Mary, and the name ‘Mary’ occurs 34 times in the Qur’an. The only Surah, which has been entitled by the name of a woman

in the Qur'an, is this very Surah, Surah Mary.

For the virtue of studying this Surah, it has been cited that whoever continues reciting this Surah (whenever he can), he will not die save that Allah will suffice him in life, wealth and children.[1]

There is no doubt, of course, that the one will make himself free from want from others by means of practicing the contents of this Surah.

1. Majma'-ul-Bayan

Section 1: Zachariah and John

Surah Maryam – Verses 1 - 3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كهيعص

ذِكْرُ رَحْمَتِ رَبِّـكَ عَبْدَهُ زَكَرِيَّآ

إِذْ نَادَي رَبَّهُ نِدَآءً خَفِيّاً

In The Name of Allah, The Beneficent, The Merciful

1. "Kaf'k',Ha'h',Ya'y','Ain "A',Sad's'."
2. (This is) a mention of the mercy of your Lord unto His servant Zachariah."
3. "When he called upon his Lord in secret."

The mentioned letters are among the 'Abbreviated Letters' of the Qur'an in which some mysteries and secrets are hidden. Some Islamic traditions indicate that each of these letters is a sign of one of the great names of Allah (The Names Most Beautiful). Kaf 'K' refers to /kafi/ (The Sufficient); Ha 'H' refers to /hadi/ (The Guide); Ya 'Y' refers to /waliyy/ (The Friend, The Protector, The Surety, The Patron); 'Ain 'A' refers to /'alim/ (The Knower); and Sad 'S' refers to /sadiq-ul-wa'd/ (The One Who is Truthful in His promises). Sometimes, in some supplications, Allah (s.w.t.) is invoked through these abbreviated letters,

in this manner:

“O Lord! by Ka, Ha, Ya, ‘Ain, Sad.”

In a supplication, for instance, Hadrat Ali-ibn-Abitalib (as) said:

“O Allah! We ask you, O’Kaf, Ha, Ya, ‘Ain, Sad!”[1]

Some Islamic traditions state that these abbreviated letters indicate the event of the uprising of Imam Hussayn in Karbala, as follows: Kaf refers to ‘Karbala’, Ha refers to ‘Halak’ (the slaughter of the Prophet’s progeny), Ya refers to ‘Yazid’, ‘Ain refers to the subject of ‘Atash (thirst), and Sad refers to ‘Sabr’ (the patience and steadfastness of Imam Hussayn and his self-sacrificing supporters).

It should be noted, of course, that the verses of the Qur’an have the capacity to have different meanings but despite the variety of meanings, they do not conflict with each other.

After the abbreviated letters at the beginning of Surah Maryam, the first verse concerning the story of Zachariah begins.

It says:

“(This is) a mention of the mercy of your Lord unto His servant Zachariah.”

This event occurred at the time when Zachariah was very worried and sad because he did not have a child, and he, worshipping Him, called upon his Lord secretly.

The verse says:

“When he called upon his Lord in secret.”

The Arabic term /nida/ means ‘to call with a loud voice’, and the Qur’anic word /xafiyya/ means ‘in secret’ not in a low voice, since such a call cannot be performed ‘silently’, but it can be done secretly.

Perhaps, the invocation of Zachariah, done in secret, was for the reason that his people would not scoff at him by saying why that old man wished Allah for a son.

Some Islamic literature indicates that the best supplication is that which is asked in secret, and the best provision is that which is sufficient. [2]

Surah Maryam – Verses 4 - 5

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْباً وَلَمْ أَكُن بِدُعَآئِكَ رَبِّ شَقِيّاً

وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَآءِي وَكَانَتِ امْرَأَتِي عَاقِراً فَهَبْ لِي مِن لَّدُنكَ وَلِيّاً

4. "He said: 'My Lord! verily my bones are weakened and my head is all aflame with hoariness, and, my Lord! I have never been unblessed in prayer to You."
5. "And verily I fear my kindred after I am gone, and my wife is barren. So grant me from your presence a successor (a child)."

Zachariah invoked Allah saying that his bones, the pillars of his body and its most solid parts, were weakened and his head was all aflame with hoariness. By this statement, Zachariah might have wanted to say that the harbinger of death had been placed on his head and he had to get ready for death.

Here is the verse:

"He said: 'My Lord! verily my bones are weakened and my head is all aflame with hoariness…"

Then, immediately after that statement, he adds that he had been accustomed to the acceptance of his supplications by his Lord and that He had never withheld His blessings from him. Now that he was old and feeble, he was more in need of answers to his prayers, and that he would not be unblessed.

The verse continues saying:

"…and, my Lord! I have never been unblessed in prayer to You."

After that, he explained his supplication to Allah, as follows:

"And verily I fear my kindred after I am gone, and my wife is barren. So grant me from your presence a successor (a child)."

Explanations

The Arabic word /'aqir/ is applied for a man or a woman that cannot produce offspring.

The term /'išti'al/ means: 'the blaze of a fire when it flames and spreads'. Thus, the holy phrase 'and my head is all aflame with hoariness' means that the whiteness of the hair on my head blazed like fire and has spread.

Some of the commentators have said that the objective meaning of the Qur'anic word /waliyy/, mentioned in this holy verse, is 'a righteous son who succeeds the father'. Imam Sadiq (as) said that Zachariah's anxiety was about his uncle and his cousins.[3]

Surah Maryam – Verses 6 – 8

يَرِثُنِي وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيّاً

يَا زَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلاَمٍ اسْمُهُ يَحْيَي لَمْ نَجْعَل لَّهُ مِن قَبْلُ سَمِيّاً

قَالَ رَبِّ أَنَّي يَكُونُ لِي غُلاَمٌ وَكَانَتِ امْرَأَتِي عَاقِراً وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيّاً

6. "(One that) shall be my inheritor and the inheritor of the posterity of Jacob; and make him, my Lord, well-pleasing."
7. (His prayer was answered:) O' Zakariyya! verily We give you good tidings of a son whose name is Yahya (John). We have given the same name to none before (him)."
8. "He said: 'My Lord! How shall there be for me a son while my wife is barren and I have reached infirm old age?'"

Zachariah, the prophet, in his prayer, invoked Allah to grant him a successor to be the inheritor of him and the posterity of Jacob, and He would make him well-pleasing.

The verse says:

"(One that) shall be my inheritor and the inheritor of the posterity of Jacob; and make him, my Lord, well-pleasing."

The purpose of the phrase 'to inherit', here, has been rendered differently by the Islamic commentators. Some of them believe that 'heritage' in this verse is heritage in properties, while some others have said that it refers to the rank of prophethood.

A group of the commentators have also thought that the objective meaning of it is an inclusive concept which probably envelops both of them.

Many of the Shi'ite scholars have taken the first interpretation, while some Sunnite scholars have seized the second meaning, and some others, among Islamic scholars, such as: Sayyid-i-Qutb in Fi-Zilal and'Alusi in Rouh-ul-Ma'ani, have chosen the third idea.

Those who have taken it, confined to the inheritance of property, have reasoned to the existence of the word /yariu/ (inheritor) in this sense. For, when this word is used apart from other evidences, it means 'the inheritance of the wealth'.

But when it is used in the sense of spiritual affairs, it is usually for the sake of the existence of some evidence in that verse; like Surah Fatir, No 95, verse 32 which says:

"Then We gave the Book for an inheritance to those whom We chose from among Our

servants..."

Moreover, the wife of Zachariah, who was from the progeny of Solayman-ibn-Dawood, regarding the very good condition of Solayman and Dawood's wealth, had inherited some considerable properties.

Zachariah was afraid that those properties would be obtained by some impious persons who might amass them, or use them in a false way, which itself could be the source of a corruption in the society.

That was why he asked his Lord to grant him a righteous child so that this offspring might protect those properties and spend them in the best way.

It is narrated in a tradition that Fatimat-uz-Zahra (as), the pure daughter of the Prophet of Islam (S), reasoned to defend her claim to Fadak. This incident is another evidence upon the above idea.

The Late Tabarsi, in his book'Ihtijaj, has said regarding this issue concerning the Lady of Islam (as), as follows:

When some people had decided to withhold Fadak from Fatimah (as), and she was informed of it, she said:

"Is there in the Book of Allah that you inherit from your father and I do not inherit from my father? Verily you have done a very indecent thing.[4] ***Did you deliberately leave out from the Book of Allah where, in the story of Yahya-ibn-Zakariyya, it says: 'O Lord! Grant me from Your presence a successor*** (***a child***)***;*** (***One that***) ***shall be my inheritor and the inheritor of the posterity of Jacob?'"***

For more information on the idea of 'inheritance' as something spiritual, or both spiritual and material you may refer to Tafsir-i-Atyab-ul-Bayan, as well as other great commentaries of Islamic scholars.

However, the Arabic word /radiyy/ means both: 'being well-pleased with Allah' and 'being loved by people'. The rank of Allah being well-pleased with a person, and vice versa, is the best rank, a great salvation.

The subsequent verse states that the prayer of Zachariah was accepted in the presence of Allah, an acceptance with full grace and particular favour.

The words of Allah in the verse are recited as follows:

"(***His prayer was answered:***) ***O' Zakariyya! Verily We give you good tidings of a son whose name is Yahya*** (***John***)***. We have given the same name to none before*** (***him***)***."***

The Qur'anic phrase 'the same name to none before (him)' means either that the name 'Yahya' had not been used before him, or that such personal qualities were not found in any one before him.

Zachariah, who did not see the relevant preconditions to assist in gaining what he desired, asked Allah to explain the circumstance for him.

The verse says:

"He said: 'My Lord! How shall there be for me a son while my wife is barren and I have reached infirm old age?'"

Zachariah, saying:

"How shall there be for me a son…?"

means whether he and his wife would become young again, or they would have a child in the same state of old age.5

Yes, even the prophets' knowledge is limited, and their surprise about something does not contrast with the rank of their prophethood.

However, the Qur'anic word /'itiyya/ means 'to go beyond the limit' which is usually said upon a person whose body has lost its elasticity as a result of old age.

Imam Baqir (as) said that five years elapsed between the time when the glad tidings was given and when the birth of Yahya occurred.6

Surah Maryam – Verses 9 - 10

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئاً

قَالَ رَبِّ اجْعَل لِّي ءَايَةً قَالَ ءَايَتُكَ أَلاَّ تُكَلِّمَ النَّاسَ ثَلاَثَ لَيَالٍ سَوِيّاً

9. "He said: 'So (it will be)'. Your Lord says: 'It is easy for Me, for indeed I created you aforetime when you were nothing'."
10. "He (Zachariah) said: 'My Lord! appoint for me a sign.' Said He: 'Your sign is that you shall not be able to speak to the people for three nights, though sound (in health)."

Allah (s.w.t.) is able to do every thing and every work is easy for Him, as in this verse, He says:

"It is easy for Me".

In Surah Al-Hadid, No. 57, verse 22 and in Surah At-Taqabun, No. 64, verse 7, the words are recited:

"…that is easy to Allah";

and in Surah Al-Baqarah, No.2, verses 20 and 106, it is recited:

"...Allah is All-powerful over everything";

and in Surah Al-Kahf, No. 18, verse 45 the Qur'an says:

"...Allah is omnipotent over everything".

Therefore, Zachariah asked Allah how that matter could happen, and He said:

"So (it will be)"

and Allah (s.w.t.) can strengthen his power in old age to give him offspring.

In other words, Allah is the One Who is able to create all things from aught, and then it is not surprising that He bestows a child upon Zachariah in his old age and in those conditions.

The verse says:

"He said: 'So (it will be)'. Your Lord says: 'It is easy for Me, for indeed I created you aforetime when you were nothing'."

By hearing the abovementioned hope-inspiring statement, Zachariah became very happy and encouraged and the light of hopefulness illuminated his entire being, however, since that message was very magnificent and constructive for him, he asked Allah for a sign, as follows:

"He (Zachariah) said: 'My Lord! appoint for me a sign.'..."

No doubt Zachariah believed in Allah's promise, but, in order to be more assured, he asked Him for such a sign. This was similar to Abraham's, way who was certain of the Resurrection, yet he asked to see an aspect of the resurrection in this world in order that his heart would become more certain.

Then Zachariah (as) received this answer:

"...Said He: 'Your sign is that you shall not be able to speak to the people for three nights, though sound (in health)."

During those three days and nights Zachariah's tongue (as) could move only for prayers to Allah (s.w.t.) as well as in supplicating unto Him.

This was a clear sign, of course, in that a person would not able to speak with people while his tongue and his body were utterly sound and he could pray and worship to Allah fluently.

In the books of commentaries of Majma'-ul-Bayan, of At-Tabari, and Al-Mizan, it has been said that, at the time of recitation of the Divine communications and the remembrance of Allah (s.w.t.), Zachariah's

tongue could utter words fluently and correctly, but when he wanted to use his tongue to speak with people, his tongue remained silent.

Of course, Zachariah (as) asked Allah (s.w.t.) for a sign to recognize between right and wrong, and between the divine revelations and satanic delusions.7

This itself is an evidence to the fact that all our actions are under the Will and device of Allah, so that if He let not we are not able to speak even when we are in a complete health.

Surah Maryam – Verse 11

فَخَرَجَ عَلَي قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَي إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيّاً

11. "Then he went out** (**of the sanctuary**) **unto his people and made signs unto them that they should glorify** (**Allah**) **morning and evening."

The Qur'anic word /bukrah/ is used for the length of time between the dawn until the sunrise.

The term /mihrab/ (sanctuary) is called such since it is a fighting-place against Satan and the temptations which hinder man's concentration of thought. Perhaps, the sanctuaries of the Children of Israel had been the same places of prayer which people had chosen for their Divine service and they worshipped therein.

According to what Tabarsi and Fakhr-i-Razi have said, the purpose of /tasbih/ (to glorify), used in this verse, is 'prayer', because 'prayer' contains 'glorification'. After this glad tidings and that clear Sign, Zachariah came out of his prayer niche and went unto his people.

Then he signed to them that they should glorify Allah every morning and evening. For, the result of the great bounty, which Allah had bestowed Zachariah, would encompass all those people and could be effective in their fate totally.

The verse says:

"Then he went out** (**of the sanctuary**) **unto his people and made signs unto them that they should glorify** (**Allah**) **morning and evening."

Moreover, this bounty, which was counted a miracle, could firm the foundations of belief in their hearts.

Some Traditions

1. The Messenger of Allah (S) said:

“The most beloved sayings with Allah, the Glorious, is that the servant says: ‘Glory be to my Lord and praise be to Him’.”[8]

2. Imam Sadiq (as) said:

“Whoever glorifies Allah thirty times every day, Allah, the Blessed, the Exalted, may remove seventy afflictions from him, the least of which is poverty.”[9]

3. Imam Sadiq (as) said:

“The hymns of Fatimatuz-Zahra, after every prayer, is more beloved with me than one thousand units (rak‘ah) of prayer in a day.”[10]

Surah Maryam – Verses 12 - 13

يَا يَحْيَي خُذِ الْكِتَابَ بِقُوَّةٍ وءَاتَيْنَاهُ الْحُكْمَ صَبِيّاً

وَحَنَاناً مِن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيّاً

12. “‘O’ Yahya! Take hold of the Book with might.’ And We gave him wisdom (apostleship) while yet a child.”
13. “And (also) compassion from Us and piety and he was God-fearing.”

The Qur’anic term /hukm/ means: ‘knowledge and understanding.’[11] It has also been applied in the sense of ‘ability and judgment’[12], while it is cited in Tafsir-i-Al-Mizan that the objective meaning of /hukm/, in this verse, is: ‘knowledge unto the Divine sciences and the removal of the curtain of Unseen’.

Three persons became prophets in childhood. They were Solomon, Jesus, and John (as). There were also three persons who became Imam in their childhood: Imam Jawad (the ninth Imam), Imam Hadi (the tenth Imam) and Imam Mahdi (the twelfth Imam), peace be upon them all, because the rank of prophethood and Imamate is granted by Allah.

Moreover, Divine prophets and the Immaculate Imams were bestowed upon all virtues and sciences in the same World of Light. Therefore they could speak and solve the problems even when they were in the wombs of their mothers, in their cradles, and at the moment of their birth.

There are recorded many Islamic traditions in this regard in which it is also said that even Siddighah-Tahirah, who was neither a prophet nor an Imam, had this quality, too.[13]

However, former verses denoted that Allah bestowed on Zachariah a son named Yahya (John) when he was in old age.

Following that matter, in this verse, the great commandment of Allah unto John is recited, as follows:

"'O' Yahya! Take hold of the Book with might.'..."

The objective meaning of 'the Book' here is Turah, and the purpose of 'taking hold of the Book with might' is that he should carry through its content with an intensive sharp conclusiveness, and should act accordingly, so that he could enjoy any material and spiritual power, whether personal and social, in the way of its expansion and generalization.

Next to this commandment, the Qur'an points to the merits that Allah had granted to John, or he had obtained them with the grace of Allah, where it says:

"...And We gave him wisdom** (**apostleship**) **while yet a child."

1. Allah gave him the command of prophethood, wisdom, talent and perspicacity in childhood.

2. And he was also given mercy and compassion in respect to people from the side of Allah:

"And also compassion from Us..."

3. And Allah gave him piety and purity of soul, spirit, and action:

"...piety..."

4. And he avoided whatever was other than the command of Allah:

"...and he was God-fearing."

By the way, the Qur'anic term /hanan/ means 'compassion, kindness'. Thus, it was the compassion of Allah to John and John's love to Allah, which caused the kindness of people to John and John's affection unto people, all of which were from the Grace of Allah and His Mercy.

Surah Maryam – Verses 14 - 15

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّاراً عَصِيّاً

وَسَلاَمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيّاً

14. "And kindness to his parents, and** (**unto the people**) **he was neither insolent** (**nor**) **disobedient."
15. "And peace on him the day he was born, and the day he dies, and the day he shall be raised alive!"

Hadrat Yahya (John) was very kind to his parents and obeyed them. He tried to make them happy, because obeying parents is obligatory, and opposing them is forbidden. He also did not commit any sin, transgression, and was never proud. He hurt no one.

The verse says:

"And kindness to his parents, and (unto the people) he was neither insolent (nor) disobedient."

Therefore, since Yahya (as) was qualified with all prominent epithets and great honours, then peace upon him, as the verse says:

"And peace on him the day he was born, and the day he dies, and the day he shall be raised alive!"

Some commentators have said that the most horrible states of a person may appear in three circumstances:

1) The day when he comes out from the mother's womb and enters into the world.

2) The day he dies and finds himself among the people whom he has not seen.

3) The day when he will be raised alive and finds himself in a great place of gathering. Allah favoured John by His Grace and endowed security on him in these three circumstances. Thus, Yahya (John) passed all the narrow passages successfully with the safety of religion and belief in Allah.

To hold dear the annual birthday, and remembrance of the annual day of death of the saints of Allah, of course, is a Qur'anic matter.

Some Points Upon John's Martyrdom

Not only was the birth of John marvelous, but so was his death from some points of view. Most Muslim historians, as well as some famous Christian sources, have recorded the event of this martyrdom, (with slight differences), as follows:

Yahya (John) was sacrificed because of the liaison one of the tyrants of his age had with a woman related to him within the forbidden degrees. Herod, the sensual king of Palestine, was in love with Herodias, his niece, whose beauty had captured his heart in the fire of love. Therefore, he decided to marry her.

When Yahya (John), the great prophet of Allah (as), was informed of this he promptly announced there and then that their marriage was unlawful and it was contrary to the laws of the Torah and that Yahya (John) would struggle against it.

This news was spread throughout the city and the woman, Herodias, became aware of it. She,

considered Yahya (John) the greatest barrier on her way, and decided to take revenge upon him at the most suitable opportunity, and remove this obstruction in her way.

She intensified her relation with her uncle and made her beauty as a trap for him. She had such a deep influence that one day Herod told her to ask him whatever desire she had and she could be certain that her demand would assuredly be performed.

Horodias said that she wanted nothing but the head of Yahya, because Yahya had defamed both of them, and all people found fault concerning them. She replied if Herod wanted to comfort her heart and make her happy, he should do that accomplishment.

Herod, who was madly in love of that lady, inattentive to the end of that action, submitted and very soon the head of John was presented to that wicked woman. But, finally, the painful results of that hideous action encompassed her.[14]

Some Islamic traditions indicate that Imam Hussayn (as) the Great Martyr, said;

"From among the mean aspects of this world is that the head of Yahya-ibn-Zachariah was brought as a present to a wicked woman from the Children of Israel."

This statement means that, from this point of view, the conditions of Yahya and those of Imam Hussayn (as) were alike, because one of the aims of his rising was standing against the evil deeds of the tyrant of his time, Yazid.

1. Majma'-ul-Bayan, the Commentary
2. Tafsir-i-Majma'-ul-Bayan
3. Nur-uth-Thaqalayn, the Commentary
4. Surah Maryam, No. 19, verse 27
5. Tafsir-i-Kabir by Fakhr-i-Razi
6. Majma'-ul-Bayan, and Bihar-ul-'Anwar, vol. 14, p. 176
7. Tafsir-i-Al-Mizan
8. Kanz-ul-'Ummal, vol. 1, p. 466
9. Amali by Sadugh, p. 55
10. Muhajjat-ul-Bayda', vol. 2, p. 348
11. Lisan-ul-'Arab
12. Qamus-ul-Qur'an
13. Tafsir-i-Atyab-ul-Bayan, and Reyhanatun-Nabiyy, p. 60
14. Some Evangels and some religious literatures denote that Herod married his brother's wife, which was forbidden in the laws of the Turah. Yahya scorned him for that action. Them that woman, by misusing the beauty of her daughter, caused Herod to kill Yahya (John). (The Gospel according to ST. Matthew, Chapter 14; and accrding to ST. Mark, Chapter 6, No. 17 on)

Section 2: Mary and Jesus

Surah Maryam – Verses 16 - 17

وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انتَبَذَتْ مِنْ أَهْلِهَا مَكَاناً شَرْقِيّاً

فَاتَّخَذَتْ مِن دُونِهِمْ حِجَاباً فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَراً سَوِيّاً

16. "And mention in the Book about Mary when she withdrew from her family to an eastern place."
17. "So she took a veil (to screen herself) apart from them. Then We sent unto her Our Spirit (Holy Spirit) that presented himself to her a perfect man."

The Messenger of Allah (S) said that Mary was one of the four typical godly women.

The Arabic term /naba□a/ means: 'to throw away something inattentively', while the Qur'anic word /'intiba□/ is used for 'seeking retirement from people'. Since Mary was dedicated to 'The Remote Mosque', she had chosen a corner in the east of the mosque for herself.

After the statement of the explanation about Yahya (John), through these holy verses, the Qur'an refers to the story of Jesus (as) and his mother's fate, because there is a close connection between these two occurrences.

The birth of Yahya (John) to an aged father and a barren mother was a wonderful thing, but the birth of Jesus, from a mother without a father, was something even more marvelous.

It is surprising, of course, for a person be given wisdom and prophethood in childhood, but it is more surprising than that that he, as a baby, speaks in cradle concerning the Book and prophecy.

However, both of them are signs of the Power of Allah, the Exalted, and, they both concerned people who had a very close blood relationship with each other, because John's mother was Mary's maternal aunt both of whom were barren and longed for a righteous child.

The verse says:

"And mention in the Book about Mary when she withdrew from her family to an eastern place."

In fact she humbly and anonymously withdrew from her family and went to a place in the temple free from any disturbance in order to pray and to tell her secrets to Allah.

At this time, Mary put a veil between herself and those people to screen herself away from them so that her private place could be suitable for worship and away from the prying eyes of people.

The verse says:

"So she took a veil (***to screen herself***) ***apart from them…"***

Then one of the great angels (Holy Spirit), in the form of a perfect handsome man, without any defect, presented himself to Mary and, by the might of Allah, fulfilled his mission.

It was just as Allah, the Most High, in the Qur'an says:

"Blessed be He in Whose hand is Domination; and He is All-Powerful over everything."1

The verse under discussion continues saying:

"…Then We sent unto her Our Spirit (***Holy Spirit***) ***that presented himself to her a perfect man."***

Surah Maryam – Verses 18 - 20

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَن مِنكَ إِن كُنتَ تَقِيّاً

قَالَ إِنَّمَآ أَنَاْ رَسُولُ رَبِّـكِ لأَهَبَ لَكِ غُلاَماً زَكِيّاً

قَالَتْ أَنَّي يَكُونُ لِي غُلامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيّاً

18. "She said: 'Verily I take refuge in the Beneficent (***Allah***) ***from you! if you are God-fearing."***
19. "He (***the angel***) ***said: 'Verily I am only a messenger of your Lord that I bestow on you a pure son'."***
20. "She said: 'How shall there be for me a son while no man has touched me, neither have I been unchaste."

One of the recommendations of Allah to His Messengers is that they should take refuge in Allah. Therefore, this state has been the moral life of the prophets and the saints of Allah, and that is why when the pious persons feel the probability of committing sin, they tremble in fear and take refuge in Allah, The Beneficent.

It is evident that, at that time, a great fear overcame her when this pious woman saw that a handsome foreigner had entered her sanctuary, therefore, she immediately said:

"'Verily I take refuge in the Beneficent (Allah) from you! if you are God-fearing."

Her Mentioning the Name of Allah, the Beneficent, and qualifying Him by His general mercy, on the one hand and encouraging the man to piety and being God-fearing, on the other, were all intended to deter that unfamiliar man if he had intended something evil.

By saying these words, Mary was expecting a reaction from the stranger, an expectation laden with fear and abundant anxiety.

But this situation did not last very long, and the stranger spoke and stated his great mission:

"He (the angel) said: 'Verily I am only a messenger of your Lord..."

This statement comforted Mary's pure heart, as if water was poured over a fire.

But this relief did not last long, because immediately after that he added that he had come to bestow on her a son who would be pure from the point of temper, manner, body, and spirit.

The verse continues saying:

"...that I bestow on you a pure son'."

However, the term /zakiyy/, used in the verse, is derived from /zakat/ in the sense of: 'purity, growth, and blessing', while the word /baqyan/, here, means 'a prostitute'.

In this Surah the subject of being granted a child from Allah has been mentioned several times: the bestowal of Jesus to Mary in verse 19; that of Isaac and Jacob to Abraham in verse 49. Moreover the remittal of Aaron to Moses in verse 53; and the glad tidings of a child to Zachariah in verse 7 are among them.

Having a child is something of great value, but greater than this is the purity of the child.

By hearing these word, Mary was seized with a severe trembling and again she became very worried.

In that situation, and only thinking about the natural means of having a child, she wondered and:

"She said: 'How shall there be for me a son while no man has touched me, neither have I been unchaste."

Surah Maryam – Verses 21 - 23

قَالَ كَذَلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ ءَايَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ أَمْراً مقْضِيّاً

فَحَمَلَتْهُ فَانتَبَذَتْ بِهِ مَكَاناً قَصِيّاً

فَأَجَآءَهَا الْمَخَاضُ إِلَي جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنتُ نَسْياً مَنْسِيّاً

21. "He said: 'So (it will be)'. Your Lord says: 'It is easy for Me, and that We will make him a Sign (miracle) unto the people and a Mercy from Us, and it is a matter decreed.
22. "So she conceived him (Jesus) and withdrew with him to a distance place."
23. "And the pains of childbirth drove her to the trunk of a palm-tree. She said: 'Would I had died ere this, and had been a thing forgotten'."

The Divine angel, in the guise of a man, appeared before Mary and blew on her so that she became pregnant. Then, Mary went to a distant place for she was worried about the accusation of people who did not know of the matter, or because a pregnant woman needs comfort and a quiet environment.

The opinions recorded in most commentaries are divided and abundant about the place and that how Mary became pregnant, or who was the first person that was informed of the matter, but since the Qur'an has not stated anything in this regard, we, too, do not offer any discussion concerning these subjects, because they are not so functional in the development of our understanding.

Some of the difficulties and hardships that Mary tolerated are as follows:

A. The accusation and suspicion of people.

B. Pregnancy and childbirth in solitude and isolation.

C. The lack of a resting place and taking refuge beside a palm tree.

D. Maintaining a child with no father and being among some people who looked at her with revulsion.

However, when the angel saw Mary's surprise at hearing that glad tidings, he told her that Allah's command was exactly what he had said to her, and that her Lord announced that creating a child out of a virgin was not difficult for Him.

Allah intended for that extraordinary occurrence to be evidence of the child's prophethood and a proof of the immunity of his mother, and that it might also be a bounty from Him upon mankind for their guidance by means of this prophet.

The verse says:

"He said: 'So (it will be)'. Your Lord says: 'It is easy for Me, and that We will make him a Sign (miracle) unto the people and a Mercy from Us, and it is a matter decreed."

The creation of Jesus with no father, of course, is a special event that occurred by the Will of Allah. Finally, at the higest spiritual point Mary experienced the most intense experience of the divine in her life, to receive the spirit of a prophet in her womb.

Mary conceived and that promised child was settled in her pure womb. Most of the commentators have said that Gabriel blew into her collar and at the same moment she felt the stirrings of pregnancy.

It has also been narrated from Imam Muhammad Baqir (as) that Gabriel blew into Mary's collar and at the same moment Jesus existed in mother's womb,[2] while, in the wombs of other women, the creation and growth of a child usually extends to about nine months.

Mary came out with her abdomen grown big and heavy, and when her maternal aunt saw her, she became quite upset, seeing her niece in that status. Mary was always bashful and deferential with her maternal aunt, so because of this, and the fear of being accused of immoral conduct, she chose not to stay among the people and went to a far off place.

She spent in seclusion relying on hope in her Lord, with a state of anxiety, mixed with happiness. It was her Lord Who had wrought this great miracle upon her, and only He could silence the accusing fingers and voices that could not accept that a woman could conceive without a man. What could she do with that accusation?

But, in the other hand, she felt that this child was the promised Divine prophet, a great heavenly gift. She thought how the Lord, Who had given her the glad tidings of that child, and had created him with that miraculous quality, would leave her alone?

Accounts vary concerning the length of Mary's pregnancy. Some have said that it lasted one hour, while some others believe that it took a longer time. Ibn 'Abbas says that one hour after that she went to that distant place, the child was born, because Allah has not mentioned any length of time for between Mary's departure for that place and the birth of the child.

It is said that when Mary was ten years old, she became pregnant in one hour, and the body of the child was formed in that very hour, and in that very hour the child was born. The birth of the child occurred when the sun was setting in the horizon.

It has also been narrated from Imam Sadiq (as) that Mary's pregnancy lasted nine hours.[3]

Whatever the duration of her pregnancy was, the time come for the birth of the child. Women, in such a state, usually seek the help and refuge of their kindred that they might help them in the birth of their child. But Mary's situation was an exceptional one, she did not want anyone to witness her delivery, and as soon as the pain began, she set out toward the desert.

The verse says:

"So she conceived him (Jesus) and withdrew with him to a distance place."

In this regard the Qur'an implies that the pain of childbirth drove her to the stump of a withered palm-tree from which only that trunk had remained; i.e. it was a dry tree.

The verse says:

"And the pains of childbirth drove her to the trunk of a palm-tree..."

In that condition, a storm of sadness and grief came over her pure being.

This storm was so turbulent, and the burden on her shoulder was so heavy, that, as the verse says:

"...She said: 'Would I had died ere this, and had been a thing forgotten'."

It is evident that it was not only the fear of future accusations that was pressing upon Mary's heart, there were also other problems such as delivering a child alone in the desert with no midwife or friend as a helper.

There was no place to rest, nor water to drink, there was no food to eat, nor any means to take care of the child with what was available in the environment. These were all the discomforts that Mary had to tolerate.

Imam Amir-ul-Mu'mineen Ali (as) said:

"The best clothing of the religion is modesty."[4]

Ali-ibn-Abitalib (as) said:

"Verily modesty and chastity are among the specialties of Faith, and both of them are the epithets of the noble and the method of the righteous."[5]

Amir-ul-Mu'mineen Ali (as) said:

"The modesty of a man with himself is the fruit of Faith."[6]

Hadrat Ali (as) said:

"Modesty is from Allah, the Pure, it protects (one) from the punishment of Hell Fire."[7]

Surah Maryam – Verses 24 – 25

فَنَادَاهَا مِن تَحْتِهَآ اَلاَّ تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيّاً

وَهُزّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَباً جَنِيّاً

24. "Then (a voice) called out unto her from beneath her: 'Grieve not! Verily your Lord has made a stream to flow beneath you'."
25. "And shake the trunk of the palm-tree towards yourself. It will drop on you fresh ripe dates."

The Qur'anic word /sariyya/ means 'a small stream'; and the term /janiyya/ is applied for 'a fruit which is ripe and ready to be picked off'.

Some commentators have said that the caller unto Mary has been Gabriel; but the context of the verses shows that the caller has been Jesus, in a manner that the mother hears his words and believes what he says, and, later with a calm mind, she tells people to ask about her chastity from the child in the cradle.

At the time of delivery and after it, women usually need tranquility, water and appropriate food, the things which have been mentioned in these verses.

The food which has been recommended in the Qur'an and by some Islamic tradition for the woman who has already delivered, is fresh ripe dates.

Also, the Prophet (S) said:

"The first food for the women who have already delivered, should be fresh dates".[8]

Hadrat Ali (as) says:

"The best food for the pregnant woman is fresh dates, and there is no medical treatment for her better than dates".[9]

This is a Divine trial. The day when Mary was sound, a heavenly food was sent down for her, but today, when she is pregnant and has no assistant, she must shake the palm-tree to get some food.

However, the verse says:

"Then (a voice) called out unto her from beneath her: 'Grieve not! Verily your Lord has made a stream to flow beneath you'."

Some commentators have said that the caller has been Jesus Himself (as), who, from beneath her, called out that she should not be grieved (Grieve not!), and she should not ask for death.

She ought to be sure that Allah would protect her from accusation and, by the miracles of Jesus (as), He removes all accusations from her. One of those miracles was that very spring which was found by one step of Gabriel or that of Jesus, from which she both drunk and expurgated herself.

Another miracle of Jesus (as) was that he called unto her to shake the trunk of the palm-tree, which had

been dead for years, in order to become green alive again and give her fresh dates. Mary started at once and found that tree. She shook it when some fresh dates fell down for her.

The verse says:

"And shake the trunk of the palm-tree towards yourself. It will drop on you fresh ripe dates."

It seemed that Allah intended to show her that the similitude of her and Jesus was the similitude of that palm-tree and the dates; meaning that Allah is powerful to cause the fresh dates to fall from a dry dead palm-tree, to gash water from a plain land, and He is powerful to bring a complete human out of the womb of a husbandless woman during a few hours.

This fact was made quietly manifest to Mary that that child was the great sign of Allah and also His condescension unto her, but she was amazed what to say to people so that it could remove the accusation from her. Then, the command of Allah came to her that 'she should eat and drink'.

It is narrated from Imam Sadiq (as) that the best things which must be given to the ladies who have already conceived is dates and the dates produced in Medina in particular, but if it is not available, the fresh dates from other places might be given to them, or at least, some ordinary dates.[10]

Mary was also commanded to drink the wholesome water of that spring, and to refresh her eyes by looking at that newborn child. What a refreshment of the eye can be better than this that Allah grants her a child with the rank of prophethood.

A child who spoke at the beginning time of his birthday, and who had great miracles such as restoring to life the dead, healing the blind, and the like of them.[11]

Surah Maryam – Verse 26

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْناً فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَداً فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَانِ صَوْماً فَلَنْ أُكَلِّمَ الْيَوْمَ إِنسِيّاً

26. "So eat and drink and refresh your eye; and if you meet any mortal, say: 'Verily I have vowed a fast to the Beneficent (God), so never shall I speak today with any human being'."

Mary's keeping silence fasting before people was either for that they had not the capacity of her answer, or speaking with them would result a negative consequence, or in continuation of their questions and that Mary gave them their answers, they might suggest some other questions and new pretexts.

Imam Sadiq (as) said that fasting was not only an abstinence from eating and drinking, and then he recited the verse under discussion.

In this holy verse, Allah, the Pure, commands Mary to eat from that delicious and nutritive food and to

drink from that wholesome water.

The verse says:

"So eat and drink..."

She was also commanded to refresh her eye by that newly born child and not to be worried about the future; and if anybody asked her regarding it, she would say by sign that she had kept fasting (a silence fasting) for Allah, the Beneficent, and that was why she could speak with no one.

The verse continues saying:

"...and refresh your eye; and if you meet any mortal, say: 'Verily I have vowed a fast to the Beneficent (God), so never shall I speak today with any human being'."

Therefore, she should have peace of mind from any points of view and should not let herself be grievous and sad.

From the text of the verse, it is understood that the fast of silence was something familiar to that community, so they did not object to it however this kind of fasting is not sanctioned in the religion of Islam.

It is narrated from Imam Ali-ibn-il-Hussayn (as) who said:

"A fast of Silence is prohibited."

Ali-ibn-Abitalib (as) has narrated from the Prophet of Islam (S) who said:

"The first thing that a woman may eat after her delivery must be fresh dates."

Some Islamic traditions denote that the best food for a pregnant woman, and her drug, is fresh dates.

Some Points

1. The hardships and inconveniences that Mary experienced during that short time, and the wonderful things that occurred to her, by the grace of Allah, trained her and made her prepared for fostering one of the Arch-prophets of Allah, so that she could afford her maternal duty in performing this great task very well.

The process of events led her up to the last stage of difficulties, which was so exacting that she did not see the distance between life and death to be more than one step. But suddenly the state of affairs changed.

Everyone hastened to help her, and she was assured a calm atmosphere. The command to shake the palm-tree to enjoy its fruit, teaches her, as well as all other human beings, this lesson that effort and

endeavour should not be abandoned even in the most difficult moments of life.

This statement is an answer to those who think there should not have been any necessity for Mary, who had just given birth, to stand up and shake the palm-tree.

This view states that it would have been better if the same Lord, by Whose command the spring had gushed forth in front of her, and by Whose order the dry tree had yielded fruit, had sent a breeze to shake the branch of the tree so that the dates would fall.

They say that when Mary was healthy, heavenly fruits were sent to her sanctuary, and now when she was in dire physical and emotional difficulties, she had to shake the tree and pick up the fruit herself.

The commandment is far from without wisdom, to recapitulate, it shows that there is no bounty unless we use effort. In other words, when the difficulties come forth, everybody must apply his utmost effort, and that which is beyond his ability, he ought to seek it from Allah.

2. Why Mary hoped for Death? There is no doubt that hoping for death is not a proper thing to do, but sometimes calamities and terrible events occur in the course of a person's life when the taste of life becomes utterly bitter for him, especially when his own honour and sacred aims are in danger and he does not have the ability to defend them. In such circumstances he hopes for death in order to free himself of his spiritual tortures.

What was on Mary's mind from the beginning was that the birth of this child could make her lose all her respect and honour in the eyes of those mindless people, so she hoped for death and that she would be forgotten. This itself is a proof of the fact that she valued chastity and piety more than her very life, and would rather die that live without honour.

These kinds of thoughts, however, bothered her only for a short time. When she contemplated these couple of miracles of Allah, (gashing water and fructification of the dry palm-tree), all her fears and anxieties, disappeared and the light of certainty and tranquility filled her whole heart.

3. An Answer to a Question: Some sceptics say if miracles are only particular to prophets and Immaculate Imams, how could have those miracles appeared for Mary?

To solve this problem, some commentators count these miracles as those wrought by Jesus, and say that they were done as miracles preliminary to prophethood, which in Arabic are called: /'irhadat/'.

But such questions need not be answered with answers such as these, because it is possible for supernatural events to occur in connection with people other than prophets and the Immaculate Imams. This is exactly what we call /kiramat/ 'extraordinary act', whereas a miracle is accompanied with /tahaddi/ 'a challenge' for it serves a proof for a prophet or an Imam.

4. The Fast of Silence: The verses under discussion show that Mary was held to a vow of silence and,

by the command of Allah, she refrained from speaking to the people for a particular duration until her child, Jesus, began speaking and defended her chastity. This state was more appropriate and effective from all respects.

The verse indicates that the vow of silence was a familiar habit for those people and as such they did not object to it from her.

This kind of fasting, however, is not lawful in the religion of Islam.

It is narrated from Imam Ali-ibn-il-Hussayn (as) that he said:

"The fast of silence is prohibited". [12]

And this prohibition reflects the difference between the conditions prevailing at that time and those at the time of the advent of Islam.

Nevertheless, one of the etiquettes of a perfect fast in Islam, of course, is that, when fasting the believer should protect his tongue from committing sins and doing what is disapproved and restrain his eyes from looking at any corruption.

Imam Sadiq (as) in a tradition has said:

"Verily fasting is not merely to restrain oneself from eating and drinking alone. Surely Mary said:

***'Verily I have vowed a fast to the Beneficent** (**God**)'*, i.e. the silence.

Therefore (when you are in fasting) protect your tongue, restrain your eyes from whatever is sin, be not envious of each other, and do not get into conflict." [13]

5. A Nutritive Food: The verses under discussion clearly say that Allah sent fresh dates for Mary's food at the time of childbirth. With this in mind, commentators have said that the best food for women after their childbirth is fresh dates.

This idea has been explicitly indicated as such in the Islamic literature as well. Imam Amir-ul-Mu'mineen Ali (as) has narrated from the holy Prophet of Islam (S) who said:

"The first thing a woman is to eat after childbirth should be fresh dates, since Allah told Mary:

'And shake the trunk of the palm-tree towards yourself. It will drop on you fresh ripe dates'." [14]

The explanation in some commentaries that cite this tradition implies that eating this food is not only useful for the mother, but will also affect her milk.

Again, it is understood from some Islamic traditions that the best food for a pregnant woman, as well as her medicine, is fresh dates, [15] and, if it is not available, ordinary dates can be used. But, moderation

must be observed in everything, even in this matter.

Some scientists and food specialists say that dates are abundant in nutrition and have one of the healthiest sugars which can be used even by some diabetic patients.

The same scientists say that there are 13 vital substances and five kinds of vitamins found in dates, all of which make it a rich source of food.[16]

It is also well known that in such a state, women are intensely in need of some nutritive food which are full of vitamins.

With the progress of medical science, the importance of dates as a medicine has been proved.

Calcium is found in dates which is an important substance in strengthening bones and teeth. There is also phosphorus which is one of the main elements that make up man's brain. It hinders neurasthenia and fatigue. Dates contain potassium, the lack of which causes ulcers in the stomach.

Surah Maryam – Verses 27 - 28

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَامَرْيَمُ لَقَدْ جِئْتِ شَيْئاً فَرِيّاً

يَاأُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرأً سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيّاً

27. "Then she brought the child to her people, carrying him (in her arms). They said: 'Verily you have done a very indecent thing'."
28. "O sister of Aaron! Your father was not a bad man, nor was your mother an unchaste woman."

The Arabic term /fariyya/ means 'an indecency, a great sin'.

Jesus Speaks in Cradle!

At last, Mary brought her child to her people, carrying him in her arms. When those people saw a new-born- child in her bosom, they wondered so that their mouths remained half open.

The verse says:

"Then she brought the child to her people, carrying him (in her arms). They said: 'Verily you have done a very indecent thing'."

Some of them, who were hasty in judgment, said about Mary that it was a pity with that glorious background and this pollution! And a thousand pities her pure family who became so disgraced like that.

Then, as the verse says, they encountered her as follows:

"...They said: 'Verily you have done a very indecent thing'."

Some others, addressing Mary, told her:

"O sister of Aaron! Your father was not a bad man, nor was your mother an unchaste woman."

They addressed Mary by the phrase 'O sister of Aaron', because Aaron was a pure and pious man, and he was so well known among the Children of Israel for his piety that whenever they wanted to show how pious and righteous a person was, they would address the one as a brother or sister of Aaron.

Some Verses and Traditions About Calumny

Allah, the Almighty, says:

"And whoever commits a fault or a sin, then accuses an innocent person of it, he has burdened (himself) with a calumny and a manifest sin."[17]

Imam Sadiq (as) said:

"When a believer accuses his brethren, faith will dissolve way from his heart like salt is dissolved in water."[18]

Imam Ali (as) said:

"(The sin of) calumny charged against the pious is heavier than the skies."[19]

Imam Sadiq (as) said:

"Calumny against the pious is heavier than firm, (steady) mountains."[20]

Amir-ul-Mu'mineen Ali (as) said:

"A (true) believer does not deceive his brethren, is not treacherous to him, does not abase him, does not denigrate him, and does not tell him he hates him."[21]

Imam Rida (as) narrated from the Prophet (S) who said:

"He who belies a believing man or a believing woman, or says something about him which is not in him, on the Day of Judgment Allah will make him stand on a heap of Fire until he comes out of what he had said against him."[22]

Surah Maryam – Verses 29 - 30

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَن كَانَ فِي الْمَهْدِ صَبِيّاً

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيّاً

29. "Then Mary pointed to him. They said: 'How shall we speak to one who is (yet) a child in the cradle?'"
30. "He (miraculously) said: 'Verily I am a servant of Allah; He has given me the Book and made me a prophet'."

Since Mary had observed a silence fasting, in order to fulfill her vow, she signed instead of speaking.

The verse says:

"Then Mary pointed to him. They said: 'How shall we speak to one who is (yet) a child in the cradle?'"

The first word of Jesus (as) was about servitude unto Allah, but his followers exaggerated and considered Jesus as God or God's son.

Once Imam Baqir (as) was asked whether Hadrat Jesus (as) was also the witness of Allah when Jesus was in cradle. Imam (as) said Jesus (as) was a prophet then, but he was not a Messenger until when he was seven years old. It was in that year that the rank of Messengership was bestowed on him.[23]

By a short sentence, Jesus (as) both banished the accusation from his mother, and spoke about his own future, and pointed to the future duty of people.

The verse in this regard says:

"He (miraculously) said: 'Verily I am a servant of Allah; He has given me the Book and made me a prophet'."

However, the Qur'an in the first verse says that Mary was silent to obey the command of Allah. The only thing she did was that she pointed to her new-born-child, Jesus, when her action caused the people's astonishment more than before.

They told her:

"How shall we speak to one who is (yet) a child in the cradle?"

According to some other commentary books, they said to each other that the mockery and ridicule of Mary was harder and heavier to them than her deviation from the path of chastity.

But this situation did not last so long, because that new-born-child started speaking, and said:

"Verily I am a servant of Allah; He has given me the Book and made me a prophet."

Surah Maryam – Verses 31 - 32

وَجَعَلَنِي مُبَارَكاً أَيْنَ مَا كُنتُ وَأَوْصَانِي بِالصَّلاَةِ وَالزَّكَاةِ مَادُمْتُ حَيّاً

وَبَرّاً بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّاراً شَقِيّاً

31. "And He has made me blessed wherever I may be and He has enjoined on me prayer and almsgiving so long as I live."
32. "And (He has made me) kind to my mother, and He has not made me arrogant unblessed."

The existence of Jesus (as) was a blessed thing in which there were a lot of interests, education of others, and its continuation. Hadrat Jesus (as) both lives a long blessed life which lasts until after the reappearance of Imam Mahdi (as), and his followers are abundant and are victorious against the infidels.

The origin of good things and blessings are mainly intentions, aims, and innate modes and virtues.

Therefore, some people are blessed wherever they may be, as the verse, concerning Jesus, says:

"And He has made me blessed wherever I may be..."

But, some others, because of their spiritual difficulties and their separation from spirituality, are faced with their own evil qualities, and usually they are not useful for others wherever they may be.

By mentioning the word 'mother', Jesus (as) has pointed to the chastity of his mother, Mary, and his lack of father, when he says:

"And (He has made me) kind to my mother..."

Also, the Qur'an, from the tongue of Jesus, in this verse implies that Allah has made him a blessed being, or a useful being for people, wherever he may be, and He has enjoined him to prayer and almsgiving so long as he is alive.

The verse, in this regard, continues saying:

"...and He has enjoined on me prayer and almsgiving so long as I live."

And, by the next verse, Jesus after implaying that Allah made him kind, benevolent, and appreciative unto his mother, adds that He did not make him arrogant and damned.

The verse continues saying;

"...and He has not made me arrogant unblessed."

An Islamic tradition indicates that Jesus (as) has said:

"My heart is mild and I humble myself to my self."

This statement is an indication to this fact that the opposite state of 'being arrogant and unblessed' is these two epithets.

A Few Traditions About Prayer, Almsgiving, and Kindness to Parents

A. Prayer

1. Imam Baqir (as) said:

"Islam has been founded on five things: prayer, almsgiving, Hajj, fasting and the mastership (of Ahl-ul-Bayt)."[24]

2. The Prophet of Islam (S) said:

"The most beloved things with Allah are prayer at its time, then kindness to parents, then Holy Struggle in the way of Allah."[25]

3. The Messenger of Allah (S) said:

"The one who takes his prayer lightly is not of me. No, by Allah, such a person will not reach me by the Houd, the pool of abundance."[26]

B. Almsgiving

1. It is narrated from Ali-ibn-Abitalib (as) who said:

"The pillars of Islam are three, none of which is useful without the other two. They are: Prayer, almsgiving, and the guardianship (of the Ahl-ul-Bayt)."[27]

2. The Messenger of Allah (S) said:

"Cure your patients by means of charity (sadaghah), and protect your property by the alms tax (Zakat)."

3. Imam Sadiq (as) said:

"One who restrains paying as much as a Qirat (about 2 grams) of the (obligatory) alms tax (Zakat), will die as a Jew or a Christian."[28]

4. Imam Musa-ibn-Ja'far (as) said:

"Verily the Alms tax has been assigned as a provision for the poor and as a means for the increase of their wealth."[29]

However, communication with Allah (prayer) is not separate from communication with the deprived (almsgiving).

C. Kindness to the Parents

1. Imam Sadiq (as) said:

"The best deeds are: prayer in its time, kindness to parents, and Holy Struggle in the way of Allah."[30]

2. The Messenger of Allah (S) said:

"One who obeys the command of Allah regarding parents, two doors of the Paradise will be opened for him; and if he obeys (the command of Allah regarding) one of them, then one door will be opened (to him)."[31]

3. The holy Prophet (S) in a tradition has said:

"He who obeys his parents and His Lord, will be in the highest position (of Heaven in Hereafter)."[32]

4. The Messenger of Allah (S) said:

"The person who pleases his parents, has pleased Allah; and the one who discontents his parents, has discontented Allah."[33]

5. The Prophet of Islam (S) said:

"The person who likes his lifetime to be prolonged and his sustenance to be increased, then he should be kind to his parents and visit his kin."[34]

Surah Maryam – Verse 33

وَالسَّلاَمُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيّاً

33. "And peace be on me the day I was born, and the day I die, and the day I shall be raised alive."

Then, finally, from the tongue of this newborn Child (Hadrat Messiah) the verse says:

“And peace be on me the day I was born, and the day I die, and the day I shall be raised alive.”

This statement has occurred both about Yahya (John)[35] (as) and about Jesus Christ (as).

Hadrat Imam Rida (as) said:

“The most horrible days of a man are three days: the birth day, the day of death, and the Day of Hereafter.”[36]

Surah Maryam – Verses 34 - 35

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ

مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ سُبْحَانَهُ إِذَا قَضَى أَمْراً فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

34. “This is Jesus, son of Mary, a statement of truth, concerning which they doubt.”
35. “It is not befitting to Allah that He should beget a son. Glory be to Him! When He decrees a thing, He only says unto it: ‘Be’, and it is.”

Formerly the Qur’an illustrated clearly the event of the birth of Jesus through previous verses. Now, it refers to the negation of the superstitions and the polytheistic words that they have said about Jesus (as).

It says:

“This is Jesus, son of Mary…”

The Qur’an emphasizes on the fact that Jesus is the son of Mary, in order to negate his being as the son of God, and then, it adds:

“…a statement of truth, concerning which they doubt.”

Then, in the next verse, it explicitly says:

“It is not befitting to Allah that He should beget a son. Glory be to Him!…”

But, if He intends something and commands, He says to it ‘Be’ and it will come into being, too.

The verse continues saying:

“…When He decrees a thing, He only says unto it: ‘Be’, and it is.”

This statement indicates that having son for Allah, in the form that the Christians imagine it unto Him, does not fit the sanctity of the Rank of Allah. On one side, its requisite is the existence of body, and on the other side, there should be considered a limitation for Him, and on the third side, Allah does not need anything.

The expression saying "'***Be' and it is***" is a very lively illustration unto the vast power of Allah and His domination and sovereignty over the subject of creation.

Explanations

Jesus Christ (as) has been introduced through the afore mentioned verses by seven outstanding epithets and two accomplishments.

A. The Epithets of Jesus Christ

1. To be a servant of Allah:

"Verily am a servant of Allah."

2. To bring a heavenly Book:

"...He has given me the Book."

3. To be a prophet:

"...and made me a prophet."

4. To be blessed:

"And He has made me blessed."

5. To be kind unto the mother:

"And (He has made me) kind to my mother."

6. Not to be arrogant and unblessed:

"He not made me arrogant and unblessed."

7. To be humble, gratitude, and prosperous:

"And peace be on me."

B. Two Accomplishments

One of them is prayer and the other is almsgiving (zakat). The above mentioned verse says that the

truth about Jesus is just what Allah said:

"This is Jesus, son of Mary".

In the holy Qur'an, the Christians have been repeatedly mentioned as deviated whose belief about Christ, as the son of God, is wrong.

For example, in Surah Al-Ma'idah, No. 5, verse 73, it says:

"certainly they disbelieve who say: 'Verily Allah is the third of the three'..."

And, in Surah At-Taubah, No. 9, verse 30, it says:

"...and the Christians say: 'The Messiah is the son of God'...".

But, this verse shows the correct argument in response to these erroneous claims regarding the characteristics of Jesus.

There is no need to say that the Will of Allah comes into being, even without the expression of 'Be', but Allah has described His Will for us in this manner so that we could understand it.

Allah is Omnipotent, and He is not in need of anything or any means in creating, His infinite Power is a reason why He is far exalted from powerlessness and from begetting a son.

The Qur'an and the Christ

As a result of the stiff pressure that the pagans of Mecca put upon the followers of the Prophet of Islam (S), a group of Muslims, accompanied by Ja'far-ibn-Abitalib, by the order of the Prophet (S), migrated to Ethiopia (Abyssinia).

The pagans of the Quraysh thought that if the Muslims could become powerful there and form a government, they would be able to root out the idolatry that the polytheists practiced.

They sent'Amru'as and with a delegation to Ethiopia bearing presents for the ministers of Najashi, the king of Abyssinia. Those ministers took the presents from them to put Najashi to motion against the emigrant Muslims.

But Najashi decided to personally summon the Muslims and hearken to their sayings. Ja'far, who was the representative of the Muslims, began speaking at the presence of the king of Ethiopia.

He said his words about the wrongdoings of idolatry, superstitions and transgressions of the Age of Ignorance. He informed Najashi of the advent of Islam and luminosity of the religion of Hadrat Muhammad (S). Ja'far spoke so influentially that Najashi wept and sent the pagans' presents back to them.

He said:

“The Lord, Who gave me power, did not take bribery from me. Why should I take bribery from you?”

That meeting ended with the benefit of Muslims and the loss of infidels. After this defeat, ‘Amru‘as contemplated and, on the following day, offered the king a new suggestion. In order to excite the religious zeal of Najashi, he told him that Muslims had some notions which were against his belief. Najashi summoned Muslims once more and asked them their belief about Messiah (as).

In answer to him, Ja‘far Tayyar recited some verses of the Qur’an from Surah Maryam up to the verse which says:

“This is Jesus, son of Mary, a statement of truth, concerning which they doubt.”.

By hearing the verses of the Qur’an, Najashi shed tears and said:

“This is the truth”.

After this second defeat, when ‘Amru‘as wanted to start another new effort, Najashi raised his hand and gave him a sharp slap in his face.37

Surah Maryam – Verse 36

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ

36. “And verily Allah is my Lord and your Lord, so worship** (**only**) **Him. This is a straight path.”

The persistence of Messiah (as) on Monotheism, and his emphasis that the straight path is only this one, is an answer to the adherents of trinity as well as others.

(A similar text to the abovementioned holy verse has also occurred in Surah’Al-i-‘Imran, No. 3, verse 51, and Surah Az-Zukhruf, No. 43, verse 64).

Through introducing himself, Jesus (as) said he was a servant of Allah:

***“...Verily I am servant of Allah...”**38.*

Then, the first command he received was about prayer and worship:

***“...and He has enjoined on me prayer...”**39,*

and the first program he announced was worshipping Allah:

“...So worship** (**only**) **Him...”.

Thus taking Jesus as a Son of God is an alteration in religion which causes blasphemy.

However, this verse implies that the last word of Jesus, after introducing himself with the qualities which were previously referred to, is the subject of Monotheism, specially on the field of worship, on which he emphasized more.

By this verse, Jesus (as) says:

"And verily Allah is my Lord and your Lord, so worship (***only***) ***Him. This is a straight path."***

Thus, from very beginning of his life, Messiah (as) struggled against any blasphemy, and worshipping gods of dualism and polytheism, because monotheism, and worshipping Allah, is the straight path, while the rest paths are some deviated paths. (In the Qur'an, the path of Allah and His Messenger, accompanied with worshipping Him, has been introduced as the 'straight path'.)

Surah Maryam – Verses 37 - 38

فَاخْتَلَفَ الاَحْزَابُ مِن بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ

37. "Then the sects did differ among themselves; and woe to those who disbelieved because of presence on the great day."
38. "How well they will hear and see on the day they come to Us! But the unjust (***even***) ***this day are in manifest straying."***

'A party' is a group of people working with together and who have some particular goals and position which are usually united.

The Arabic word /mašhad/ means either the site of the attendance of people, or the place of bearing witness, because, on the Day of Judgment both people attend there, and a lot of witnesses from angels and prophets will testify upon the deeds of man.

Some people believed in Jesus as God, like the group of Ya'qhubiyyah; some others said that he was son of God, like the group of Nasturiyyah, while some other people believed in trinity, like Israilliyyah. But, on the Day of Resurrection, all of these groups will testify to the falsehood of their beliefs.[40]

Despite all the emphasis Jesus placed upon the subject of monotheism and the worship of the One God, yet, after him, some groups among his followers differed and expressed different ideas about the Messiah.

Referring to this the verse says:

“Then the sects did differ among themselves; and woe to those who disbelieved because of presence on the great day.”

The history of Christianity is also good evidence proving that after the Christ, they differed greatly about him and about the subject of monotheism.

Some of them said:

“He is God who has come down on earth and has brought a group of people to life and has caused others to die, then He ascended to heaven.”

Others said:

“He is the son of God”,

while others said:

“He is one of the three persons: the Father, the Son, and the Holy Ghost.”

Yet others said:

“He is the third of the three. God is the object of worship, Jesus is also an object of worship, and his mother also is an object of worship.”

Finally, some his followers said that he was the servant of Allah and His Messenger.

Since deviation from the principle of Monotheism is counted as the greatest deviation of the Christians, at the end of the verse they are severely warned.

In the next verse, the Qur’an describes their state when they are present at the gathering-place of resurrection.

It says:

“How well they will hear and see on the day they come to Us!...”

But, now that they are in this life, these cruel people are in a manifest aberration busy with their transgression.

The verse continues saying:

“...But the unjust (even) this day are in manifest straying.”

In principal, the observation of that court in Hereafter and the effects of the deeds, remove the sleep of

negligence from the eyes and the ears so that the blind-hearted ones will become aware and wise. But, what a pity! This awareness will be of no avail to them.

Surah Maryam – Verses 39 – 40

وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الاَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لاَ يُؤْمِنُونَ

إِنَّا نَحْنُ نَرِثُ الاَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ

39. "And ware them of the Day of Regret, when the matter shall have been decreed while they are* (*now*) *in negligence and they do not believe."
40. "Verily We inherit the earth and all that are upon it and unto Us they shall be returned."

The gate of all misfortunes is negligence: negligence from the Lord, negligence from Hereafter, negligence from sins, negligence from plots, negligence from the poor and the deprived, negligence from the history and its courses, and negligence from adolescence, abilities, talents and preparednesses of development.

One of the names of Hereafter is 'the Day of Regret', regret for the missed opportunities and for the lost capitals. Death of a man in the state of negligence and faithlessness, is a source of regret.

Therefore, this verse addresses the Prophet (S) and commands him to warn the pagans of Mecca from the Day when the sinners will regret why they had not done some more good deeds. This Day is the Day of Resurrection. Some commentators say that in that Day only those who deserve punishment will regret.

In Sahih-i-Muslim there has been narrated by Abu-Sa'id-i-Khidri that the Prophet of Islam said:

"When the people of Heaven will enter Paradise and the people of Hell will enter the Hell Fire, all of them will be called and, thus, their attentions will be attracted. Then, the death will be shown to them and they will be told: 'Do you know death?'

They will say: 'This is the death', while they all know it. Then, the death will be perished and the people of Paradise will be said to that there will be no death and they are eternal; and the people of Hell will also be said to that there will be no death and they are eternal. This is the meaning of 'And warn them of the Day of Regret'."

The believers in Imamate have narrated this tradition from Imam Baqir (as) and Imam Sadiq (as) who had added at its end that:

“The people of Paradise will become so happy that if there were death there, all of them would die because of inconvenience.”[41]

The verse continues saying:

“...when the matter shall have been decreed...”

On that Day, the affairs will become one-sided. A group of people go into Paradise while another group will be sent into Hell. Some commentators say that it means that the life of this world has ended and no one will come back to this world to recompense the events of the last; and on that Day all people will be treated justly.

“...while they are (now) in negligence and they do not believe.”

In this world, people are busy with some vain affairs and often forget the Hereafter.

In the next verse, Allah says that He will take up the inhabitants of the earth from the earth and He will inherit the earth and those who are on it, because there will remain no one on the earth to claim ownership or to be able interfere in it. The return of them all, after death, shall be to Him and none will govern them but Allah.

The verse says:

“Verily We inherit the earth and all that are upon it and unto Us they shall be returned.”

1. Surah Al-Mulk, No. 67, verse 1
2. Majma‘-ul-Bayan, Al-Burhan, As-Safi, and some other commentaries
3. The Commentary of Majma‘-ul-Bayan, as well as Al-Burhan and As-Safi
4. Qurar-ul-Hikam, vol. 2, p. 398
5. Muntakhab-ul-Qurar, p. 159
6. Qurar-ul-Hikam, vol. 1, p. 386
7. Qurar-ul-Hikam, vol. 2, p. 143
8. Al-Kafi, vol. 6, p. 22
9. Tafsir-i-Nur-uth-Thaqalayn, Khisal by Saduq, p. 637
10. Tafsir-i-‘Atyab-ul-Bayan, and Majma‘-ul-Bayan
11. Nur-uth-Thaqalayn, the Commentary
12. Wasa’il-ush-Shi‘ah, vol. 7, p. 390
13. Man-layahduruhul-Faghih, adapted from Nur-uth-Thaqalayn, vol. 3, p. 332
14. Nur-uth-Thaqalayn, vol. 3, p. 330
15. Ibid
16. The First University and the Last Prophet, vol. 7, p. 65
17. Surah-An-Nisa’, No.4 verse 112
18. Al-Kafi, vol. 4, p. 3058
19. Kanz-ul-‘Ummal, vol. 3, p. 102
20. Bihar-ul-’Anwar, vol. 72, p.194
21. Ibid
22. Ibid

23. Tafsir-i-Kanz-ud-Daghayegh
24. Bihar, vol. 82, p. 234
25. Kanz-ul-‘Ummal, vol.7, tradition No.18897
26. Bihar-ul-’Anwar, vol.82, p. 224
27. Bihar-ul-’Anwar, vol. 68, p.386
28. Wasa’il-ush-Shi‘ah, p. 186
29. Wasa’il-ush-Shi‘ah, vol. 6 p. 4
30. Bihar-ul-’Anwar, vol. 74, p. 85
31. Kanz-ul-‘Ummal, vol. 16, p. 467
32. Kanz-ul-‘Ummal, vol. 6, p. 468
33. Kanz-ul-‘Ummal, vol. 16, p. 470
34. Kanz-ul-‘Ummal, vol. 16, p. 475
35. Surah Maryam, No. 19, verse 15
36. ‘Uyun’Akhbar-ir-Rida, vol. 1, p. 257
37. Furugh-i-’Abadiyyat, vil.1, p.253 narrated from Kamil-i-Ibn-i-’Athir, vol.2, p.54 & Bihar-ul-’Anwar, vol.18, p. 415
38. Surah Maryam, No.19, verse 30
39. Surah Maryam, No. 19, verse 31
40. Tafsir-i-’Atyab-ul-Bayan
41. The commentary of As-Safi, Majma‘-ul-Bayan, and Al-Burhan

Section 3: Abraham Preaches Unity of Allah

Surah Maryam – Verse 41

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقاً نَّبِيّاً

41. “And mention Abraham in the Book; verily he was a truthful man, a prophet.”

The Arabic term /siddiq/ is applied for both the person who verifies the truth very much, and the person whose all words and deeds are based upon truthfulness. Such a person acts according to what he says, and speaks according to what he acts.

This holy verse uncovers a part of the life of the hero of Monotheism, Abraham the Friend of God, and emphasizes that the invitation of this great prophet, as that of other Divine prophets, has begun from the point of Monotheism.

The verse implies that Abraham should be mentioned in this Book, the Qur’an, because he was a man of truth and an attester of the Divine teachings and commandments. He was a prophet of Allah, too.

The verse says:

"And mention Abraham in the Book; verily he was a truthful man, a prophet."

In fact, this meaning is the most evident epithet of the godly prophets and the bringers of the Divine revelations that they do convey the command of Allah to the servants of God completely.

Surah Maryam – Verse 42

إِذْ قَالَ لأَبِيهِ يَآ أَبَتِ لِمَ تَعْبُدُ مَا لاَ يَسْمَعُ وَلاَ يُبْصِرُ وَلاَ يُغْنِي عَنكَ شَيْئاً

42. "When he said to his father: 'O my father! Why do you worship that which neither hears nor sees, nor does avail you in aught?"

When Abraham was preaching as a prophet, his father had died, and the man whom has been introduced in the Qur'an as his father was his guardian, his uncle'Azar, or his mother's husband.[1]

Some Islamic traditions also denote that Abraham's father was a monotheist, and the objective meaning of the Qur'anic word /'ab/, here, is his uncle. In Arabic language the term /'ab/ has a vast meaning. It is also applied for the teacher, the trainee, and even for the father-in-law.

There is also a tradition narrated from the Prophet of Islam (S) who said:

"I and Ali are the fathers of this Ummah (Muslim community)."

Then, the verse points to the debate of Abraham and his father,'Azar. (Father here is referred to the uncle).

It says:

"When he said to his father: 'O my father! Why do you worship that which neither hears nor sees, nor does avail you in aught?"

This short and expressive statement is one of the best evidences of the negation of polytheism and idolatry. One of the man's motives alongside knowing Allah is the motive of benefit and loss. Abraham says to'Azar why he relies on a deity which neither removes a difficulty from him, nor it is able to hear and see.

Explanations

1. The disputations of Abraham and his uncle are worthy of mentioning and magnifying.

"When he said…"

2. In 'forbidding of wrong', you should begin from your own kin.

(***...O my father...***)

3. There is no age limitation for forbidding of wrong. (A son can forbid the grand members of the family from doing evils, but he must observe their respect and protect it.)

4. Perfection of persons does not always relate to their age. Sometimes it happens that the child of a family understand the facts better than the elders of that family.

5. In forbidding of wrong, it is better to begin from the creedal indecencies. (Unfortunately we are often busy in the ethical and social vices).

6. The path of truth should not be sacrificed for affections. Relationship ought not to hinder the act of forbidding of wrong.

Surah Maryam – Verses 43 - 44

يَآ أَبَتِ إِنّي قَدْ جَآءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطاً سَوِيّاً

يَآ أَبَتِ لاَ تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمنِ عَصِيّاً

43. "O' my father! There has come unto me of knowledge which has not come unto you, so follow me, I will guide you on a right path."
44. "O' my father! Serve not Satan. Verily Satan is disobedient unto the Beneficent (Allah)."

After that, Abraham (as) invites'Azar, with a clear logic in order that he follows him (as) in that matter.

He (as) says:

"O my father! There has come unto me of knowledge which has not come unto you, so follow me, I will guide you on a right path."

That is, I have got a lot of knowledge by means of revelation, and I can say with certainty that I will not go on a wrong way, so I will never invite you unto a wrong way. I desire your felicity and your happiness, then accept my invitation to become prosperous, and, by paving this straight path, to reach the ideal destination.

Then, in the next verse, Abraham combines this positive aspect with the negative aspect, and the consequences that the opposition with this invitation produces, and says:

"O' my father! Serve not Satan. Verily Satan is disobedient unto the Beneficent (Allah)."

The objective meaning of “***Serve not Satan***” is the same as obeying and following Satan which causes man to become its servant and slave.

Of course, it is evident that the purpose of service, here, is not a service in the sense of prostration, prayer, and fasting performed for Satan, but it is in the sense of obeying and following the command of Satan which itself is counted a kind of service.

The meaning of ‘worship, or service’ is so vast that it encompasses even the listening to the sayings of a person with the intention of acting accordingly, and also putting the rule of a person to order, is counted a kind of worshipping him.

It has been narrated from the Prophet of Islam (S) who said:

*“He who listens to a speaker (willingly), he has worshipped him. Then, if the speaker speaks from the side of Allah, the one has worshipped Allah, and if the speaker speaks from the side of Iblis, the one has worshipped Iblis.”*2

However, Abraham wants to teach this fact to his father (uncle) that no one can live without having a path, a policy. It may be either the path of Allah and the straight way, or the path of Satan, the disobedient, the astray. In this course, man should think correctly, take a decision for himself, and, far from bigotries and blindly followings, choose his good and benefit.

Surah Maryam – Verse 45

يَآ أَبَتِ إِنِّي أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيّاً

45. “O my father! I fear lest a chastisement afflict you from the Beneficent (Allah) so that you become a friend to Satan.”

Through this holy verses once more Abraham attracts the attention of’Azar to the evil sequels of polytheism and idolatry, when he says:

“O my father! I fear lest a chastisement afflict you from the Beneficent (Allah) so that you become a friend to Satan.”

The statement of Abraham, here, before his uncle,’Azar, is very attractive. On one side, he frequently addresses him with the phrase: ‘***O my father***’ which is a sign of respect and courtesy. On the other side, the holy phrase ‘***I fear lest a chastisement afflict you...***’ indicates that Abraham is worried that any disquiet reaches’Azar.

And on the third side, the phrase ‘***a chastisement afflict you from the Beneficent (Allah)***’ points to

this matter that due to his polytheism and idolatry,'Azar's state has reached a point that Allah, whose general compassion has encompassed everybody, becomes angry with him and punishes him.

'Azar has to note what a horrible thing he does! And, on the fourth said, his deed is an action of which is to go under the shade of the friendship of Satan.

Note

1. Allah (s.w.t.) says:

"And as for those who belie Our Signs, chastisement shall afflict them for what they were transgressing." 3

2. Allah, the Exalted, says:

"...and We seized those who were unjust with a dreadful punishment for the transgressions they used to commit." 4

3. The Messenger of Allah (S) said:

"Whoever causes the most grievous torture for people in this life, he will have the most grievous punishment with Allah on the Day of Hereafter." 5

Surah Maryam – Verse 46

قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِي يَآ إِبْرَاهِيمُ لَئِن لَّمْ تَنتَهِ لأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيّاً

46. "He said: 'Do you dislike my gods O' Abraham? If you do not desist, I will certainly stone you. Be gone from me for a long time'."

In the former verses, the logical words of Abraham (as) alongside the guidance of'Azar which were mixed with a particular compassion and kindness, were referred to. Now, the turn is for the answers of'Azar to those words, so that, by comparing them both, the fact may become manifest.

The Qur'an implies that, not only the sympathetic and helpful statements of Abraham did not affect on'Azar's heart, but also, by hearing them, he became very angry and said to Abraham whether he hated his gods.

"He said: 'Do you dislike my gods O Abraham? If you do not desist, I will certainly stone you. Be gone from me for a long time'."

It is interesting that, firstly,'Azar was not even willing to hear the denial upon the idols, or to utter any

opposition and ill-speaking against them, but he only said:

"Do you dislike my gods?"

lest the idols be aspersed. Secondly, when'Azar wanted to threaten Abraham, he threatened him to stoning, and he emphasized on his action by the word '***certainly***'; and we know that stoning is one of the worst kind of slaying. Thirdly, he did not suffice to this conditioned threat, but, at the same time, he considered Abraham as an unbearable being when he told him:

'Be gone from me for a long time'.

This is a very aspersive meaning that sometimes some angry persons use against their opponents.

The Arabic term /maliyya/ is derived from /'imla'/ in the sense of 'to respite a long time'.

Surah Maryam – Verse 47

قَالَ سَلاَمٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيّاً

47. "He said: 'Peace be upon you: I will ask my Lord to forgive you: for verily He is ever affectionate to me'."

The word /haqq/ is applied for the person who regards the complete goodness and benevolence unto another person;6 and sometimes it is used in the sense of 'a scholar'.

In these verses, the spiritual conditions of a believer and those of a disbeliever are clearly seen in their disputes.

1. Abraham speaks affectionately, while his uncle speaks roughly. Abraham addresses his uncle four times with the phrase "***O my father!***" but his idolatrous uncle, even once, did not call him '*O my son*'.

2. Abraham (as) speaks reasonably, while'Azar speaks without reasonless.

Abraham says:

"Why do you worship that which neither hears nor sees…?",7

but'Azar says

"my gods"8

3. Abraham (as) speaks sympathetically, but'Azar answers with threat.

4. Abraham (as) greets his uncle, but'Azar orders him to get distance with him by saying:

"Be gone from me for a long time."[9]

But, like all other divine prophets and leaders, Abraham controlled his nervousness and, in spite of'Azar's intensive harshness, he, with utmost magnanimity, said:

"He said: 'Peace be upon you..."

This salutation may be for farewell, by which and together with some other words, Abraham left'Azar; or it may be a salutation which is said for the end of disputation.

Then Abraham added:

"...I will ask my Lord to forgive you: for verily He is ever affectionate to me'."

Abraham (as) asked forgiveness for his idolatrous uncle for the sake that he probabled that'Azar would be guided, but, as soon as he became disappointed from his uncle's guidance, he repudiated him.

Surah Maryam – Verse 48

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَي اَلاَّ أَكُونَ بِدُعَاءِ رَبِّي شَقِيّاً

48. "And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord: may be I shall not remain unblessed in calling upon my Lord."

In this holy verse, Allah, the Exalted, states the words of Abraham (as) as follows:

"And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord: may be I shall not remain unblessed in calling upon my Lord."

This verse, in one side, indicates the courtesy of Abraham unto his uncle,'Azar, that when he said:

"Be gone from me",

Abraham accepted; and, on the other side, it defines his conclusiveness in his belief. Abraham impliedly says that his separation from him ('Azar) is not for the reason that he has renounced his firm belief in Monotheism, but it is for the lack of preparation in'Azar unto accepting the truth.

However, Abraham announces that if he calls upon his Lord, He answers him, but how miserable they are that they call upon some more miserable ones than themselves who never answer their prayer, nor they even hear them.

Explanations

Those young people who live among some deluded families, should follow the line of Abraham:

1. Invitation together with courtesy:

"O my father."

2. Sympathy accompanied with logic:

"Why do you worship".

3. Warning followed by prayer:

"I fear…I will seek forgiveness for you".

Greeting together with seeking forgiveness:

"Peace be upon you. I will ask my Lord to forgive you…".

And, at the end, separation:

"I will withdraw from you…".

4. Among the last stages of 'forbidding from doing evils' there is breaking a communication:

"And I will withdraw from you…".

If we are not able to change the defective environment, at least, we must leave it.

5. One of the fundamental principals of the godly schools is repudiation from infidels, since repudiation is before mastership. At first, we must separate from infidelity, false deity, and corruption, then we may join the truth.

Surah Maryam – Verse 49

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلاًّ جَعَلْنَا نَبِيّاً

49. "So when he withdrew from them and what they worshipped besides Allah, We bestowed on him Isaac and Jacob and each (of them) We made a prophet."

A godly action performed by a grandfather may bring the bounty of Allah for a generation.

Abraham (as) kept his word and persisted fully on his own promise with resistance. He was always the

caller of Monotheism even though all the members of the heretic society of that time raised against him, but, finally, he did not remain alone.

A great many people became his followers during all centuries so that all the theists of the world are proud of him. The Qur'an implies when he withdrew from all the things they worshipped other than Allah, the Lord bestowed on him Isaac and after Isaac his son Jacob, each of whom were made a great prophet by Allah.

The verse says:

"So when he withdrew from them and what they worshipped besides Allah, We bestowed on him Isaac and Jacob and each** (**of them**) **We made a prophet."

This great bounty was the fruit of that resistance which Abraham showed from himself in the way of struggling against idols and withdrawing from that false creed.

The Feature of Abraham

Abraham desisted from stars, moon, and sun, and won Allah's favour.

He said:

"...I do not like the setting ones."[10]

He (as) left his deviated uncle and, consequently, became the father of all people:

"...the faith of your father Abraham..."[11]

His uncle was in ill terms with him by saying:

"Be gone from me for a long time"[12]**,**

but Allah favoured him because Abraham said:

"...for verily He is ever affectionate to me."[13]

Abraham withdrew from them for the sake of Allah and said:

"I will withdraw from you"[14]**,**

then he became famous in the world:

"...and assigned unto them a high and true renown".[15]

He run away from the temple of idols and he became the builder of the House of Monotheism:

"And (*remember*) when Abraham and Ishmael raised up the foundations of the House..."[16].

He sacrificed his life in the path of Allah, and, as a result of it, the fire became safe and sound for him:

"We said: 'O fire be a comfort and peace to Abraham"[17].

He prepared his son to be devouted as a sacrifice:

"...he threw him down upon his forehead"[18],

and Allah ransomed him with a great sacrifice which later became obligatory in that place.

Abraham lived childless until nearly the end of his life but he was content with it, so prophethood was assigned in his progeny.

He built the Ka'bah in the most deserted place, but it became the most attractive places all over the earth.

He was all alone in the desert when he called out, then there arrived answers from throughout the world:

"And proclaim among men the Pilgrimage."[19]

He left out his thirsty little child there by the command of Allah, then the water of Zamzam gushed and flowed forever.

He greeted before the threat of his idolatrous uncle:

"He said: 'Peace be upon you...".[20]

Then Allah sent greeting to him when He said:

"Peace be on Abraham"[21]

Abraham was a single person, but today all the heavenly schools relate themselves to Abraham, in a manner that some pagans, the Jews, and the Christians say that Abraham belongs to them.

The people of his time were his enemy, while Allah chose him as His friend.

The Qur'an says:

"And Allah took Abraham as a Friend."[22]

Surah Maryam – Verse 50

وَوَهَبْنَا لَهُمْ مِن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيّاً

50. "And We bestowed of Our Mercy on them, and assigned unto them a high and true renown."

A righteous child is the reward of the godly efforts of the parents, and more important than that is the child's spiritual rank.

When Abraham (as) withdrew from those arrogant idol worshippers and went toward the Holy Land, Allah bestowed on him Isaac as his son, and Jacoob as his grandson, and He comforted him from the pain and of separation of his relatives by bestowing children on him and ornamenting them with the rank of prophethood.

Besides children and prophethood, Allah also bestowed on him some other bounties and caused them to be honoured among people so that their good names were mentioned respectfully by all people. The adherents of all religions love Abraham and his progeny so that they pray for them and consider them the followers of their own religion.

Some commentators say that the meaning of 'high renown' about them is that Muhammad (S) and his community continue mentioning their good name until the Day of Resurrection.23

The application of /lisan/ in such contexts means a remembrance of a person mentioned among people; and when it is added with the term /sidq/ it means 'a good remembrance and fame among people'; and when it is added with the term /'aliyan/, which means 'high, outstanding', their concept is that a very good thought and remembrance of a person remains among people.

The verse says:

"And We bestowed of Our Mercy on them, and assigned unto them a high and true renown."

Amir-ul-Mu'mineen Ali (as) in a tradition says:

*"A good renown for a person which Allah assigns for him among people is better than the (abundant) wealth which he consumes and devises"*24

In principle, apart from the spiritual aspects, sometimes, good fame among people can work as a great capital for a person and his children, the examples of which have been seen frequently in the society.

Amir-ul-Mu'mineen Ali (as) said:

"When Allah loves a servant, He may inspire uprightness in him."25

1. Al-Mizan, the Commentary
2. Safinat-ul-Bihar, vol. 2, p. 115
3. Surah Al-'An'am, No. 6, verse 49
4. Surah Al-'A'raf, No. 7, verse 165
5. Nahj-ul-Fasahah, p. 59; & Kanz-ul-'Ummal, vol.3, p. 500
6. Lesan-ul-'Arab, an Arabic Dictionary

7. The current Surah, verse 42
8. The current Surah, verse 46
9. Ibid
10. Surah Al-'An'am, No.6, verse 76
11. Surah Al-Hajj, No. 22, verse 78
12. Surah Maryam, No. 19, verse 46
13. Surah Maryam, No. 19, verse 47
14. Surah Maryam, No. 19, verse 48
15. Surah Maryam, No. 19, verse 50
16. Surah Al-Baqarah, No.2, verse 127
17. Surah Al-'Anbiya, No. 21, verse 69
18. Surah As-Saffat, No.37, verse 103
19. Surah Al-Hajj
20. Surah Maryam, No. 19, verse 47
21. Surah As-Saffat, No. 37, verse 109
22. Surah An-Nisa', No. 4, verse 125
23. Majma'-ul-Bayan
24. Usul-i-Kafi, acoording to the record of Nur-uth-Thaqalayn, the commentary, vol. 3, p.339.
25. Qurar-ul-Hikam, vol. 3, p. 161

Section 4: References to the Other Prominent Apostles of Allah

Surah Maryam – Verse 51

وَاذْكُرْ فِي الْكِتَابِ مُوسَي إِنَّهُ كَانَ مُخْلَصاً وَكَانَ رَسُولاً نَّبِيّاً

51. "And mention Moses in the Book; for verily he was one purified, and he was an apostle, a prophet."

This verse and the next couple of verses have a short explanation about Moses (as), a progeny from the descent of Abraham.

At first, the Qur'an addresses the Prophet of Islam (S) and says:

"And mention Moses in the Book..."

Then the Qur'an continues numerating five Divine merits given to this great prophet, Moses, in these holy verses.

The abovementioned verse says:

"...for verily he was one purified, and he was an apostle, a prophet."

Explanations

The Arabic term /muxlis/ is applied for the person who works sincerely for Allah only, but it is possible that Satan influences in him and drags him toward polytheism. There are many persons who are sincere at the time of agony, but after relief they tend to infidelity.

But the Qur'anic word /muxlas/ refers to those chosen persons in whom Satan cannot penetrate:

"Except Your chosen servants among them."[1]

As Kashshaf cites, /muxlis/ is a person who works for Allah, and /muxlas/ is a person whom Allah has made sincere and has chosen him for Himself, and nothing may affect him but Allah.

Moses being chosen is recited in some other verses of the Qur'an.

For example, Allah (s.w.t.) says:

"and I have chosen you..."[2]***;***

and somewhere else He says:

"And I have chosen you for Myself."[3]

Moses (as) was both a Messenger and a prophet:

"...he was an apostle, a prophet".

A prophet hears the sound of the angel but he does not see the angel, while a Messenger, besides hearing the sound of the angel, sees him.[4]

Surah Maryam – Verses 52 - 53

وَنَادَيْنَاهُ مِن جَانِبِ الطُّورِ الأَيْمَنِ وَقَرَّبْنَاهُ نَجِيّاً

وَوَهَبْنَا لَهُ مِن رَّحْمَتِنَآ أَخَاهُ هَارُونَ نَبِيّاً

52. "And We called him from the right side of (***the Mount***) ***Sinai and made him draw nigh*** (***unto Us***) ***for a converse in secret."***

53. "And We granted unto him, out of Our Mercy, his brother Aaron a prophet."

There is a mountain by the name of 'Tur' in Syria. Some ones have said it is located between Egypt and Madyan.5 Allah called Moses from the right side of the mountain.

That is, when he was coming from Madyan and saw a fire in the tree, Allah called him and said:

"...O Moses! Verily I am Allah, the Lord of the worlds."6

Then Allah made him nigh to Himself and spoke with him.

Ibn–i–'Abbas says:

"Allah made him a near–stationed one and spoke with him."

The purpose of this 'nearness' is that He caused His word to reach him. In other words, Allah promoted his rank and gave him glory. It is like a servant who approaches his master and sits with him.

Thus, the objective meaning of nearness, here, is respect and glorification, not in the sense that he has become nigh to Allah from the point of distance and place, because Allah has no place so that a person approaches that place or gets distance from it, or another person becomes nearer to that place.

The verse says:

"And We called him from the right side of (***the Mount***) ***Sinai and made him draw nigh*** (***unto Us***) ***for a converse in secret."***

However, Moses (as) prayed to Allah, saying:

"And give me an aider from my family."7

Then Allah accepted his prayer and bestowed on him gracefully his brother Aaron and gave him the rank of prophethood to be an aid for his brother.

The verse says:

"And We granted unto him, out of Our Mercy, his brother Aaron a prophet."

Explanations

1. The debate and communication of Moses with Allah has been referred to in the Qur'an both by the sense of 'speaking', where it says:

"...and Allah spoke directly unto Moses a (***peculiar***) ***speech."***8,

and by the sense of 'calling', used in the abovementioned verse:

“And We called him…”,

and by the sense of

‘a secret converse’.

2. Step by step, Allah makes prophets nigh to Himself by His Grace and affection.

3. Allah has whispered some matters secretly with the prophets. Therefore, the rank of nearness of ***‘a secret converse’*** is the highest rank.

That is why Amir-ul-Mu’mineen Ali (as) says:

“When the people of Heaven are enjoying the (bounties of) the Heaven, the people of Allah are busy with Allah (and are prattling to Him).”[9]

4. The Arabic word /najiyy/ is used in the sense of its subjective case which means ‘the person who whispers secretly with another one’. Here, at first Allah called Moses from a long distance, and when he came near, He began whispering with him.

(It is evident that Allah has neither, tongue nor a place, but He creates waves in the atmosphere and speaks with a mortal such as Moses). However, the call of Allah was an endowment unto Moses (as), and His speaking with him was another bounty, which was counted the greatest honour for Moses and the sweetest moment in his life.

5. The Difference between a Messenger and a Prophet:

A ‘Messenger’ originally means a person on whom has been given a mission and a message to convey; while a ‘prophet’ is a person who is aware of Divine revelation and informs of it.

But, in view of the Qur’anic meanings, and according to what the Islamic traditions indicate, some commentators believe that ‘a Messenger’ is the person who has been given a religion and is commissioned to convey it; i.e., he receives the revelation of Allah and conveys it to people; while a prophet receives the divine revelation but his duty is not to convey it.

That revelation is only for performing his own duty, or if he is asked of it, he answers it.

In other words a prophet is like a skilful physician who is waiting in his office for the patients to receive them. He does not go after the patients, but if a patient refers to him, he does treat him.

But, a Messenger is like an itinerant physician who travels here and there. Amir-ul-Mu’mineen Ali (as) said about the Prophet of Islam (S) that he was a roaming physician[10]

That is, he used to go to every place (to cities, villages, mountains, plains, and deserts) in order to find

the sick and treat them. The Prophet (S) was as a spring who sought for the thirsty ones.

At the end, for more research, please refer to Usul-i-Kafi, by the Late Kulayni.11

Surah Maryam – Verses 54 - 55

وَاذْكُرْ فِي الْكِتَابِ إِسْماعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولاً نَّبِيّاً

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلاَةِ وَالزَّكَاةِ وَكَانَ عِندَ رَبِّهِ مَرْضِيّاً

54. "And mention'Isma'il in the Book, verily he was (ever) true to (his) promise, and he was an apostle, a prophet."
55. "And he used to enjoin on his family prayer and almsgiving, and he was well pleased in the sight of his Lord."

The appellation Ism'il, mentioned in this holy verse, refers either to Abraham's son, or another prophet from the prophets of the Children of Israel, by the name of Isma'il-ibn-Hizqil (Ishmael the son of Ezekiel).

The verse says:

"And mention Ismail in the Book, verily he was (ever) true to (his) promise, and he was an apostle, a prophet."

It has been narrated from Imam Sadiq (as) who says:

*"He (Isma'il) used to invite people to Monotheism. His people stood against him so hard that they scalped him out of his head and face. Allah made him optional for their punishment or forgiveness. Isma'il also left their affair to Allah whether He would punish them or forgive them.*12

All prophets were loyal in promise, but the appearance of this quality had been more manifest in Isma'il. Being true to promise is a Divine attribute.

The Qur'an says:

"Verily Allah never fails (His) promise"13,

because breach of promise is a sign of hypocrisy.

Some Islamic traditions indicate that there are three signs for hypocrite: abuse of confidence, falsehood in speech, and breach in promise.14

The second verse implies that, at last, Ismail enjoined his family, or his people, to perform prayer, almsgiving, night prayer, charity and fast, so that Allah was well pleased of his manner, because he did nothing but obeying Allah and never committed any vice.

The verse says:

"And he used to enjoin on his family prayer and almsgiving, and he was well pleased in the sight of his Lord."

Some commentators have said that the term /mardiyy/, used in this verse, means: 'righteous, pious, and worthy'. It was for the sake of these very qualities that he gained a great honour with Allah, since the rank of Divine pleasure had been the greatest desire and goal of the prophets.

Some Islamic traditions denote that when the people of Paradise settle in Paradise, there comes a call saying:

"Do you want anything else?"

They will say:

*"Our Lord, we wish Your pleasure!'*15

Surah Maryam – Verses 56 - 57

وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقاً نَّبِيّاً

وَرَفَعْنَاهُ مَكَاناً عَلِيّاً

56. "And mention Idris in the Book; verily he was a truthful one, a prophet."
57. "And We raised him to a lofty station."

In the first holy verse of the abovementioned couple of verses, the holy Prophet (S) is addressed, saying:

"And mention Idris in the Book; verily he was a truthful one, a prophet."

The Qur'anic term /siddiq/ is used in the sense of 'a very truthful person who verifies the revelations of Allah and who is submitted to the truth'.

Then, in the second verse, Allah, referring to Idris' high rank, says:

"And We raised him to a lofty station."

The purpose of the Qur'anic phrase: 'a lofty station' is either a high spiritual rank, or the process of ascent to the heavens, because Allah took four prophets to the heavens: Idris, Jesus, Khidr, and Elias (Elija).[16]

However, the Qur'anic arrangement of the words 'a truthful one, a prophet' in the verse, where the term 'a truthful one' has been preceeded to 'a prophet', denotes that 'truthfulness' is a sign of 'prophethood'.

The Feature of Idris (as)

Hadrat Idris (as) is one of the ancestors of Hadrat Noah (as). He was named Idris, in Arabic, for the reason that he had been very busy with study[17], or for the sake that he had been the first person who wrote with pen.[18]

His holy appellation, Idris, has been mentioned in the Qur'an twice, and he has been glorified by the qualities of: /siddiq/ (truthful), /sabir/ (patient), and /nabiyy/ (prophet).

An Islamic tradition indicates that the house of'Idris was in Sahlah Mosque, around Najaf in Iraq.[19]

The first person who knew astronomy and arithmetic was Idris,[20] and he was the first one who taught tailoring to men.[21]

Idris lived for 365 years, and then he was taken to heavens. He is alive now, and will appear at the time of the reappearance of Hadrat Mahdi (as).[22]

By the way, upon the descent of Jesus (as) to the earth at the time of the reappearance of Hadrat Mahdi (as) and Messiah's keeping up prayer behind Hadrat Mahdi, there are recorded many traditions in the books of traditions by written the Sunnite and the Shi'ite, including: Yanabi'-ul-Mawaddah, p. 422, Tathkirat-ul-Khawas, p.377, Sahib-i-Muslim, vol. 1, p. 63, published in Egypt, 1348Ah, the book: Miftah-i-Kunuz-us-Sunnah, by Bukhari, Muslim; Nisa'i; Ahmad; Ibn-i-Majeh; Abi-Dawood; Altiyalisi; and the book: Al-Mahdi 'Inda-Ahlis-Sunnah; and Mutakhab-ul-Athar Fi-Imam-uth-Thani-'Ashar.

Surah Maryam – Verse 58

أُوْلَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِنَ النَّبِيِّينَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَاهِيمَ وإِسْرَآئِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ ءَايَاتُ الرَّحْمَنِ خَرُّوا سُجَّداً وَبُكِيّاً

58. "Those were some of the prophets on whom Allah showed favour of the seed of Adam, and of those We carried (***in the Ark***) ***with Noah, and of the seed of Abraham and Israel, and of those We guided and chose. When the revelations of the Beneficent*** (***Allah***) ***were recited unto them, they fell down prostrating and weeping."***

Through the previous verse, the names of ten prophets were pointed out: Zakariyya (Zachariah), Yahya (John); 'Isa (Jesus);'Ibrahim (Abraham); Ishaq (Isaac); Jacob; Moses; Aaron; Ishmael;'Idris (Enoch).

Now, in this holy verse, the Qur'an, referring to them, says:

"Those were some of the prophets on whom Allah showed favour of the seed of Adam..."

This group of prophets are the same ones whose way we ask in our prayers ten times everyday from Allah to pave, not the way of those inflicted with the wrath of Allah and astray, when we say:

"Guide us (O' Lord) on the Straight Path",
"The path of those upon whom You have bestowed Your bounties, nor (the path) of those inflicted with Your wrath, nor (of those) gone astray."

The purpose of the phrase 'the seed of Adam' is Idris (Enoch); and the purpose of the phrase: 'of those We carried (in the Ark) with Noah' is Hadrat'Ibrahim (Abraham) (as) who is Noah's grandson, and the purpose of the phrase 'of the seed of Abraham' is Isaac, Ishmael and Jacob; and the purpose of the progeny of 'Israel' is Moses, Aaron, Zachariah, John, and Jesus (as).[23]

The verse continues saying:

"...Adam, and of those We carried (in the Ark) with Noah, and of the seed of Abraham and Israel, and of those We guided and chose..."

Some Islamic traditions indicate that, at the time of the recitation of the Qur'an, believers ought to be in the state of grief and cry, or treat as if they are crying.[24]

The holy verse continues saying:

"...When the revelations of the Beneficent (Allah) were recited unto them, they fell down prostrating and weeping."

This part of the verse means that from among those Allah guided and chose, there are some ones that when they hear the recitation of the revelations of Allah they fell down prostrating and weeping.

Of course, the best referent of a concept of the divine chosen ones, who had long prostrations accompanied with tears, were the Prophet of Islam (S) and his Immaculate Ahl-ul-Bayt (as). There are some evidences for their abundant weeping in prostrations at the time of supplications in the month of Ramadan and in 'Arafah.

It has been narrated from Hadrat Ali-ibn-il-Hussayn who said:

"We are the objective-meaning of this verse."[25]

Yes, with all greatness and glory they had, they used to prostrate and weep for the remembrance of Allah, but the negligent and haughty people, with all pollutions they have, refrain from weeping.

Surah Maryam – Verses 59 – 60

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلاَةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيّاً

إِلاَّ مَن تَابَ وءَامَنَ وَعَمِلَ صَالِحاً فَأُوْلَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلاَ يُظْلَمُونَ شَيْئاً

59. "Then there succeeded them a later generation who ruined prayers and followed lusts. Soon, then, they shall meet perdition."
60. "Except him who repents, and believes, and does a righteous deed, then these shall enter Paradise, and they shall not be dealt with unjustly in any way."

It sometimes happens that the offsprings and descendants of a person waste the efforts and endeavours of their ancestors and, thus, there may appear a wicked generation from some people who themselves had been good doers.

The Arabic term /xalaf/ is used for a righteous child, while the term /xalf/ is applied for an impious child.

The Qur'anic word /qayy/, used at the end of the first abovementioned verse, means 'destruction, perdition and error' and it is an antonym to the Arabic word /rušd/ which means: 'rectitude, growth, and development'.

The verse says:

"Then there succeeded them a later generation who ruined prayers and followed lusts. Soon, then, they shall meet perdition."

This sentence, in this holy verse, may refer to a group of the Children of Israel who paved the path of aberration. They forsook the Lord, preferred lusts to the remembrance of God and prayer, made mischief in the world, and, finally, they faced the fruit of their evil deeds in this life and they will be punished in the coming world, too.

However, wasting prayer is different from not establishing it or forsaking it. He who keeps up prayer, but without observing its conditions, or with delay, has wasted the prayer and has belittled it.[26]

Why the Qur'an, among all Divine services, emphasizes on prayer here? Its reason may be the fact that prayer is a barrier between man and sins. When this barrier is removed, it certainly results to man's being drowned in the lusts.

In other words, as the divine prophets began their ranks to be promoted by the remembrance of Allah, and when the Divine revelations were recited to them they fell down prostrating and weeping, the aberration of these impious people began by forsaking the remembrance of Allah.

By the way, there is a tradition also recorded in many books of the scholars of the Sunnite which denotes: when the Prophet (S) recited the first verse of the abovementioned couple of verses, he said:

"After sixty years, there will come on the scene some people who recite the Qur'an pompously but it (their recitation) will not ascend higher than their shoulders."

(Since it is done neither sincerely nor for contemplation and reflection in action, but it is done hypocritically and affectedly, or there are satisfied with its mere verbal utterances and, therefore, their deeds do not ascend to the rank of proximity of Allah.)[27]

It is worthy of attention that if we count sixty years from the migration of the Prophet (S), it will exactly adapt to the time when Yazid took the rein of government and Imam Hussayn (as) and his companions drank the drink of martyrdom.

After that, the rest of the course of Ummayyads and the course of Abbasides came forth who had been contented with Islam by a bare name and with the Qur'an by a mere verbal utterance.

We refuge to Allah (s.w.t.) that we may be among such an impious group.

However, since the manner of the Qur'an, everywhere is that it let the path of return to Faith and the truth be open, here, too, after the statement of the fate of the impious generations, through verse 60, it says:

"Except him who repents, and believes, and does a righteous deed, then these shall enter Paradise, and they shall not be dealt with unjustly in any way."

Thus, it is not such that if a person goes astray in the lusts for a day, he must be disappointed forever from the mercy of Allah, but, until the last moments of the life in this world, he may return and repent.

Repentance and the Qur'an

Next to the verses of punishment the Qur'an often mentions the phrase:

"Except those who repent"

or the phrase:

"Except him who repents"

in order to say that the gate of penitence and reform is not closed to any one.

1. Repentance is a necessary duty, because it is a divine commandment.

Surah At-Tahrim, No. 66, verse 8 says:

"...Turn to Allah".

2. The acceptance of repentance is really certain, because it cannot be believed that we repent by His commandment, but He does not accept it.

Surah Ash-Shura, No. 42, verse 25 says:

"And He it is Who accepts repentance from His servants..."

3. Allah (s.w.t.) not only accepts repentance but also likes those who repent very much.

The Qur'an in Surah Al-Baqarah, No. 2, verse 222 says:

"...Verily Allah loves those who turn much (to Him)...".

4. Repentance should be followed with good actions and amends of sins.

Surah Al-Furqan, No. 25, verse 71 says:

"And whoever repents and does righteously..."

5. Repentance is the secret of felicity.

Surah An-Nur, No. 24, verse 31 says:

"...and turn to Allah all of you, O' believers! so that you may be successful".

6. Repentance causes the rain to fall.

Surah Hud, No. 11, verse 52 says:

"...turn to Him, He will send on you clouds pouring down abundance of rain..."

7. Repentance causes a good sustenance.

Surah Hud, No. 11, verse 3 says:

"...Then turn to Him; He will provide you with a goodly provision..."

8. Delaying repentance until seeing the signs of death, is not accepted. Besides accepting repentance, Allah has also a special grace. In these verses, close to the subject of repentance, the Qur'an has referred to the grace, mercy and love of Allah, too.

Surah Hud, No. 11, verse 90 says:

"...Turn to Him; surely my Lord is Merciful, Loving-kind."

9. The Qur'an has counted the absence of repentance an injustice.

Surah Al-Hujurat, No. 49, verse 11 says:

"...and whoever does not repent, these it is that are the unjust.".

10. However, the condition of felicity, and entering into heaven, is repentance, Faith, and righteous deeds.

The abovementioned verse says:

"...him who repents, and believes, and does a righteous deed, then these shall enter Paradise, and they shall not be dealt with unjustly in any way."

Surah Maryam – Verses 61 - 63

جَنَّاتِ عَدْنٍ الَّتِي وَعَدَ الرَّحْمنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيّاً

لاَّ يَسْمَعُونَ فِيهَا لَغْواً إِلاَّ سَلاَماً وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيّاً

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيّاً

61. "Gardens of Eternity that the Beneficent (***Allah***) ***has promised to His servants in the Unseen; verily His promise shall come to pass."***
62. "There they shall hear no idle talk, but only 'Peace'. Therein they shall have their sustenance (***every***) ***morning and evening."***
63. "This is the Garden (***Paradise***) ***which We shall cause those of Our servants to inherit who are pious."***

Through the preceding verse the word /jannat/ (garden, Paradise) was used in its singular form:

"...These shall enter Paradise...",

while in this verse the plural form of the term, /jannat/, is used:

"Gardens of Eternity...".

This shows that the garden of the people of Heaven is a collection of numerous gardens. This sense may be for the sake that every one of the people of Heaven has four gardens.

This matter has been pointed out in Surah Ar-Rahman, No. 55, verses 46 and 62, where the Qur'an says:

"And for him who fears (***to stand before***) ***his Lord are two gardens",***
"And besides these two are two (***other***) ***gardens".***

These gardens, with together, are four gardens, the latter couple of which are either nearer, or have a lower level than the former couple; or because of the different ranks of the people of Heaven the kind of gardens are different.[28]

The Qur'an has repeatedly referred to the fulfillment of Allah's promise, and among them, it has said:

"...And who is more faithful to his promise than Allah?"[29]

The phrase upon Paradise, saying that there is no idle talk therein, refers both to our life today that we should avoid idle talks, and to the fact that there will be therein nothing of the idle talks of disbelievers and the vain speech by which they used to hurt the believers in the world.

In the Qur'anic phrase which says:

"...which We shall cause those of Our servants to inherit who are pious",

the Qur'an points to both piety, which is the key of Paradise, and contains the sense of 'inheritance' which hints to a wealth and bounty gained with no pain and trouble. It is true that piety is the key of Paradise, but those plenty of rewards are the inheritance of Allah unto us for our deeds. In fact, our rewards are some heritage which we gain from the side of Allah without any pain.

There is an Islamic tradition which says: every person has a proper place both in Paradise and Hell. If the person enters Paradise, his place in Hell will be inherited by same Hellish people. And if he enters Hell, his place in Paradise will be inherited by the people of Paradise.[30]

In this holy verse, the Qur'an describes Heaven and its bounties. At first, it qualifies the promised Paradise where there are some eternal gardens which Allah has promised to His servants. They have not seen them, but they believe in them. In other words, the purpose of 'in the Unseen' is that neither any eyes have seen that Paradise nor any ears have heard of its description.

The verse says:

"Gardens of Eternity that the Beneficent (***Allah***) ***has promised to His servants in the Unseen; verily His promise shall come to pass."***

After that, the Qur’an has pointed to one of the greatest bounties in Heaven.

It says:

“There they shall hear no idle talk…”

In Heaven, they hear neither any falsehood, nor any abuse, slander, sarcasm, and any ridicule, nor even a vain word; and there is no statement there, but “peace”, a greeting which is the sign of a secure place. It is a gathering place full of sincerity, purity, piety, peace and calmness.

The holy verse continues saying:

“…but only ‘Peace’…”

And, next to mentioning this bounty, the Qur’an points to another bounty, when it says:

“…Therein they shall have their sustenance (***every***) ***morning and evening.”***

An Islamic tradition indicates that a person went to Imam Sadiq (as) and complained of his stomachache. The Imam (as) advised him to eat food two times a day: morning and evening, and to avoid eating food between them, which might cause the body to become rotten.

Then he (as) recited this verse:

“They shall have their sustenance (***every***) ***morning and evening.”***[31]

After a description about Paradise and its material and spiritual bounties, the Qur’an, in a short sentence, introduce the people of Paradise.

It says:

“This is the Garden (***Paradise***) ***which We shall cause those of Our servants to inherit who are pious.”***

Thus, the key of the door of Paradise, with all those bounties, is nothing but ‘piety’.

Surah Maryam – Verse 64

وَمَا نَتَنَزَّلُ إِلاَّ بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيّاً

64. “And we (***angels***) ***do not descend but by the command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these*** (***two***)***! And your Lord is not forgetful.”***

Occasions of Revelation

Upon the preceding verse, a group of commentators have said that the descent of the revelations of Allah was discontinued for a few days, Gabriel, the harbinger of divine revelation, did not come to the Prophet (S). After this period, when Gabriel came to the Prophet (S) he asked him why he delayed and he (the Prophet) was anxious to see him.

Gabriel said:

"I am more anxious (to see you), but I am a commissioned servant. When I am commanded to come, I come; and when I am not commanded, I restrain (to come)."[32]

For these verses, of course, there is a particular occasion of revelation, which was referred to in the above, but this matter does not hinder that there be a logical connection and relation between them and the former verses. This is an emphasis on the fact that whatever verses Gabriel has brought are utterly from the side of Allah and nothing is said from himself.

The first verse, from the tongue of the harbinger of revelation, says:

"And we (angels) do not descend but by the command of your Lord..."

Every thing belongs to Him and we (angels) are some servants all submitted, because:

"...to Him belongs whatever is before us and whatever is behind us and whatever is between these (two)!..."

In short, the future and the past and present, here and there and everywhere, this world and Hereafter and the intermediate world all belong to the Pure Essence of Allah.

And, you should also do know that your Lord has not been, and is not, forgetful.

The verse says:

"...And your Lord is not forgetful."

Surah Maryam – Verse 65

رَبُّ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيّاً

65. "The Lord of the heavens and the earth and whatever is between them; so worship Him (alone), and be steadfast in His worship! Do you know any one equal to Him?"

This Qur'anic phrase which says whether you know any one equal to Him, means whether you know any

god, except Allah, who can be the Lord, the creator, the sustainer, the life giver, the one who causes to die, and is able to give retribution and reward, so that you worship him. If you do not know any one except Him, then worship Him, and do not abandon His adoration.

This interrogation is in the sense of negation, i.e., you do not know any one who can be called Allah.

The verse says:

"The Lord of the heavens and the earth and whatever is between them; so worship Him (alone), and be steadfast in His worship! Do you know any one equal to Him?"

Amir-ul-Mu'mineen Ali (as), in a tradition Upon the meaning of this phrase, said:

"None has been named by the appellation of Allah". 33

However, there have been recorded several meanings for the Arabic term /samiyy/, including: 'partner', 'similar', 'namesake', and 'offspring'.

The existence of the term /rabbika/ (your Lord) in the previous verse, and the term /rabb-us-samawat-i-wal-'ard/ (the Lord of the heavens and the earth) in this verse is an indication to the Unity of administrationship in running the life of man with the whole universal being.

1. Surah Al-Hijr, No. 15, verse 40
2. Surah Taha, No.20, verse 13
3. Surah Taha, No.20, verse 41
4. Tafsir-i-Al-Mizan, and Nur-uth -Thaqalayn
5. Kashef-ul-'Asrar, the commentary.
6. Surah Al-Qasas, No. 28, verse 30
7. Surah Taha, No.20, verse 29
8. Surah An-Nisa', No. 4, verse 164
9. Atyab-ul-Bayan, the commentary
10. Nahjul-Balaqah, sermon 108
11. Section: the difference between the prophets and Messengers
12. Majma'-ul-Bayan, the Commentary
13. Surah 'Al-i-'Imran, No. 3, verse 9
14. Tafsir-i-Nur-uth-Thaqalayn
15. The commentary of'Atyab-ul-Bayan
16. The Commentary of Atyab-ul-Bayan
17. Al-Mizan, the Commentary
18. The commentary of Nemunah, vol.13, p.102
19. Al-Mizan, the Commentary
20. Atyab-ul-Bayan, the Commentary
21. the Commentaryof Nemunah, vol. 13, p.103
22. Atyab-ul-Bayan, the Commentary
23. Majma'-ul-Bayan
24. Tafsir-us-Safi
25. The commentary of As-Safi, and Burhan

26. Bihar-ul-'Anwar, vol. 11, p. 72
27. Commentary of Al-Mizan, vol. 14, p. 80 (Arabic version)
28. Tafsir-i-Kashf-ul-'Asrar
29. Surah At-Taubah, No. 9, verse 111
30. Nur-uth-thaqalayn, vol. 2, p. 31
31. The commentary of Nur-uth-Thaqalayn
32. The Commentary of Qurtabi, vol. 6, p.4168, and Majma'-ul-Bayan
33. Tauhid, by Sadugh, p. 263

Section 5: The Resurrection Certain

Surah Maryam – Verses 66 - 67

وَيَقُولُ الإِنسَانُ أَءِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيّاً

أَوَلاَ يَذْكُرُ الإِنسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْئاً

66. "And man says: 'When I am dead shall I be raised up alive?'"
67. "Does not man remember that We created him before, when he was nothing?"

Occasions of Revelation

According to the attitude of a group of commentators, the first holy verse mentioned in the above has been revealed concerning'Ubay-ibn-i-Khalaf, or Walid-ibn-i-Muqayrah, who had taken a piece of a rotten bone in the hand, crashing it with the hand, they scattered it in the wind so that every particle of it spread in a corner, and they said:

"Look at Muhammad! He thinks that, after dying and decaying our bones, like this bone, Allah will restore us to life again. Never such thing is possible!"

Then, these verses were revealed and gave them a sever answer, an answer which is helpful and instructive for all human beings in all centuries and ages.

Through former holy verses, a considerable discussion was mentioned upon Resurrection, Paradise, and Hell. The verses under discussion refer to the same matter, too.

In the first holy verse, the words of the hostile rejectors are restated as follows:

“And man says: ‘When I am dead shall I be raised up alive?’”

This interrogation, of course, is a positive interrogation with a negative sense, which means: ‘such thing will never be possible’.

Immediately after that, the Qur’an, with the same tone and meaning, answers this question, saying that whether man does not remember this fact that Allah created him before, and he was nothing at all.

The verse says:

“Does not man remember that We created him before, when he was nothing?”

The application of the word ‘man’, here, may point to this meaning that a person, with natural talent and intellect, should not remain silent in front of such a question. He himself ought to answer it by remembering the first creation, otherwise he has not utilized the reality of his own humanness.

These holy verses, similar to many other verses related to Resurrection, emphasize on resurrection of the body. Else, if it were assigned that only spirit to remain and the return of body to new life were not propounded, neither that question would have any room, nor this answer.

Once Imam Sadiq (as) was asked about the meaning of:

“…We created him before, when he was nothing”,

and he answered:

“It means that neither in the stage of predestination nor in the stage of creation he was anything.”

Then he (as) was asked about the meaning of /lamyakun šay’an maḏkura/ (when he was a thing not worth mentioning),[1] and Imam (as) said:

“That is, it was predestinated, but there was not any name of it in the course.”[2]

Thus, these two verses speak about a couple of stages before the creation of man.

Another tradition narrated from Imam Baqir (as) indicates that upon the commentary of ‘before’, he said:

“There was no word about him either in the book or in the knowledge.”[3]

Surah Maryam – Verses 68 – 70

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيّاً

ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَي الرَّحْمَنِ عِتِيّاً

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَي بِهَا صِلِيّاً

68. "So by your Lord, We shall surely muster them, and the Satans (with them), then We shall cause them to be present round Hell on their knees."
69. "Then shall We pick out from every group whichever of them was more intensely rebellious against the Beneficent (Allah)."
70. "Again We do know best those who deserve most to be burnt therein."

In the first holy verse, the Qur'an, with a very sharp tone, threatens the deniers of Resurrection and faithless sinners, when it says:

"So by your Lord, We shall surely muster them, and the Satans (with them)..."

In many occurrences of the Qur'an, Allah has sworn to His creatures, but, for the Resurrection, He has sworn to His Holy Essence.

Then, in this very verse the Qur'an continues saying:

"...then We shall cause them to be present round Hell on their knees."

This verse denotes that the court of faithless persons and that of the sinners are nigh to Hell.

The Arabic term /jiiyya/ (regarding the fact that /jiiyy/ is the plural form of /jai/ which means a person who has sat on his knees) may refer to their weakness, disability, disgrace, and despicableness.

As if they have not ability to stand on their feet. This term, of course, has some other meanings, too. Among them is that some commentators have rendered the term /jiiyy/ into people 'in crowds', and some others have meant it into 'masses', and to be 'heaped up', like some soil and stones. But the first meaning is more fitting and more famous.

Since in that court of justice priorities are regarded, by the next verse the Qur'an implies that the most rebellious ones will be picked out first.

The verse says:

"Then shall We pick out from every group whichever of them was more intensely rebellious against the Beneficent (Allah)."

The same impudent ones, that even forgot the merits of the Beneficent Allah, began rebelling and acting rudely before their Benefactor. Yes, such people are the most deserved ones to the Fire of Hell.

This meaning has been emphasize on again in the next holy verse, where it says:

"Again We do know best those who deserve most to be burnt therein."

The Qur'an indicates that Allah (s.w.t.) will pick out them properly and no mistake may happen in this picking out.

The Qur'anic word /siliyy/ means both 'to lighten a fire', and 'the thing which is burnt by means of fire'.

Surah Maryam – Verses 71 – 72

وَإِن مِّنكُمْ إِلاَّ وَارِدُهَا كَانَ عَلَي رَبِّكَ حَتْماً مَقْضِيّاً

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيّاً

71. "And (***there is***) ***not one of you but shall come to it*** (***Hell***)***. This is, with your Lord, a fixed decree."***
72. "Then We shall rescue those who kept from evil, and leave the unjust therein on their knees."

The couple of verses mentioned in the above, also continue the discussion about the specialties of Resurrection and the people's rewards and retributions.

At first, it has pointed to a matter about which most people may surprise to hear.

It says:

"And (***there is***) ***not one of you but shall come to it*** (***Hell***)***…"***

This is a certain matter and a decisive command with your Lord Who has decreed it.

The verse says:

"…This is, with your Lord, a fixed decree."
"Then We shall rescue those who kept from evil, and leave the unjust therein on their knees."

Commenting on these two verses, it must be remarked that all human beings, with no exception, will enter Hell, whether they are good doers or evildoers, but Hell will be cold and safe for the good-doers, in the same manner that the fire of Numrud was for Abraham.

The reason of it is that Fire of Hell does not have any general resemblance to them. It seems the Fire gets away from them and runs away, and wherever they are, it dies out. But, the people of Hell, who correlate to Hell-fire, like an inflammable material when reaches a fire, will immediately inflame.

In fact, seeing Hell and its chastisements will be a preparation for believers that they enjoy the utmost pleasure from the bounties of Heaven, and on the contrary, the people of Hell, by seeing the safety of the people of Heaven, feel their punishment more painful.

Some Islamic Traditions

1. It has been narrated that some one asked Jabir–ibn–'Abdillah'Ansari about the meaning of this verse. He pointed with his two fingers to his two ears and said:

"I heard a matter from the Prophet (S) by these ears of mine both of which may become deaf if I tell a lie. He (S) said: '/wariduha/ (come to it (Hell)) means 'enter into it'. There will be no good doer and no evildoer but he will enter into it (Hell).

Then it (Fire) will be cold and safe for the believers, the same as it was for Abraham; so that 'Fire' or 'Hell' (Jabir was doubtful) will cry because of its coldness. Then Allah will rescue those who kept from evil, and leave the unjust therein on their knees'."[4]

But, the compiler of the commentary of Atyab–ul–Bayan, upon the commentary of this verse, says:

It seems, and there are many Islamic tradition on it, and is among the self–evident knowledge of the religion that the question of 'Sirat' (path, way) is the 'bridge' of Hell, through which the people of Heaven must pass. Coming to this path is the same as entering into Hell and passing from it is a rescue. Thus, the meaning of

"And (there is) not one of you but shall come to it (Hell)"

is 'entering on the Path'.

There is an expressive saying upon the bridge of the Path (Sirat) in Islamic traditions which denotes there is a bridge over Hell leading to Paradise which is thinner than a hair, sharper than the blade of a sword.

This meaning is another evidence for this commentary, and it has been verified and supported by a lot of the commentators of two great sects of Islam.[5]

2. Another tradition narrated from the Prophet (S) indicates that he said:

"On the Day of Judgment, Hell–Fire will tell the believer 'Pass quickly, O' believer! Verily your light has extinguished my flame'."[6]

3. It has been cited in Tafsir–i–Tabari:

"One day, when 'Abdullah–ibn–Rawahah was sick, he was crying and his wife, seeing him, began weeping. 'Abdullah asked her why she was weeping. She answered it was because of his weeping.

'Abdullah said that he was crying for this word of Allah Who said:

'***And*** (***there is***) ***not one of you but shall come to it*** (***Hell***)'.

*Our arrival is certain, but 'Abdullah does not know whether he will rescue or not."*7

4. The Messenger of Allah (S) said:

"On the Day of Hereafter, all human being (good and evil) will enter Hell, but Fire will not harm the believers, like Abraham for whom the fire became cold."

Therefore, the verse under discussion, which announces that the arrival of all into Hell is certain, does not contrast the verses which indicate believers are far from Hell, because, on one side they enter Hell, and, on another side, by the grace of Allah, no harm reaches them.

Moreover, Allamah Tabatabaie cites in Al-Mizan: there will be none of the righteous and the unjust but soon will be on the edge and precipice of Fire, then Allah will rescue the pious ones and will let the unjust remain in it.

O' Allah! By Your Grace and Mercy, and by the grandeur of the rank of the Prophet (S) and Ahl-ul-Bayt (as) with You, count us not among the people of Hell, and assign no Fire upon us, but by Your beneficence and Your forgiveness count us among the people of Paradise!

Surah Maryam – Verses 73 – 74

وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَاماً وَأَحْسَنُ نَدِيّاً

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِن قَرْنٍ هُمْ أَحْسَنُ أَثَاثاً وَرِءْياً

73. "And when Our clear revelations are recited unto them, those who disbelieve say to those who believe: 'Which of the two parties is better in station and fairer in assembly'?"
74. "And how many a generation have We destroyed before them, who were better in equipment and outward appearance!"

The Arabic term /nadiyy/ is applied for any assembly, or for the assembly of consultation, derived from which is /dar-un-nudwah/ with the meaning of 'a deliberative assembly'.

Following the discussion about the faithless unjust people, mentioned in the former verses, here the verse refers to a part of their logic and their fate.

It is known that the first group who believed in the Prophet of Islam (S) were the pure-hearted

oppressed people who were poor.

Since the criterion of value in the ignorant society of that time, like any other ignorant society, was wealth and force, money and rank, and the outside appearance, the cruel rich persons prided themselves to the poor believers.

They told them that the sign of their own personality was with them, and the sign of the believers, which was their poverty and deprivation, was with them, too. That itself, they said, was the evidence to their rightfulness and the lack of rightfulness of the poor ones.

The Qur'an in this regard says:

"And when Our clear revelations are recited unto them, those who disbelieve say to those who believe: 'Which of the two parties is better in station and fairer in assembly'?"

But the Qur'an, with a complete reasonable statement, and in the meantime, with a decisive and mighty tone, answers them as follows that as if they have forgotten the past history of human.

It says:

"And how many a generation have We destroyed before them, who were better in equipment and outward appearance!"

Could their money, their plenty of wealth, their glorious assemblies, their costly clothing, and their fine appearances hinder the divine punishment?

Explanations

1. The Arabic word /'aa/ means 'furniture' and the possibilities and comforts of life. The word /ri'ya/ is used for 'that which pleases the eye'. The Qur'anic term /qarn/ is applied for 'a group of people who live for a long time with together'.

2. The historical changes have been based on the ordinances that Allah has assigned.

3. The material possibilities are neither the sign of happiness nor hinder the wrath of Allah.

4. Wealth and possibilities are often the factor of pride, negligence, inordinacy, and, finally, perdition.

Surah Maryam – Verse 75

قُلْ مَن كَانَ فِي الضَّلاَلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدّاً حَتَّي إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَاناً وَأَضْعَفُ جُنْداً

75. "Say: 'Whoever goes astray, the Beneficent (***Allah***) ***will prolong his span of life until, when they see what they were promised, whether it be the chastisement*** (***in this world***)***, or the Hour*** (***of Doom***)***, then they will know who is worse in position and weaker in hosts'."***

The Arabic terms /madd/ and /'imdad/ are used with the same sense, but, as Raqib says, the term /'imdad/ is usually used for some praiseworthy and pleasing actions, and the term /madd/ is usually used for some disagreeable and indecent deeds.

Allah respites all those who choose a vice and go astray. This respite is for the sake that they may repent, or some righteous offspring from them come into being. But some misguided people misuse this respite and commit some more vice by which they increase their own punishment. However, Allah respites them and prolongs their lifetime.

The structure of this sentence in Arabic in imperative form denotes to the certainty of the performance of the affair.

The sentence has been stated in an imperative form in order that there remains no pretext for the misguided one, since he has been given a length of lifetime during which he might think of a way.

The imperative verb may be taken in the sense of invocation in which he has asked Allah to give him a respite, or He may let him live in the world as long as he desires, because his lifetime is of no avail for him.

The verse says:

"Say: 'Whoever goes astray, the Beneficent (***Allah***) ***will prolong his span of life..."***

Allah will prolong the life of such people in order that they see with their own eyes what they have been promised.

His promise may either be the chastisement of this world: that the Muslims overcome them and, by killing them or capturing them, punish them, or that they be involved with the chastisements of Hereafter.

At that time, they will realize that they have considered wrongly, i.e. their position is worse and their troop is weaker than that they thought, and they used to say that they would have a higher position and a better assembly.

The verse continues saying:

"...until, when they see what they were promised, whether it be the chastisement (***in this world***)***, or the Hour*** (***of Doom***)***, then they will know who is worse in position and weaker in hosts'."***

Abu-Basir narrates a tradition upon the phrase:

"...until when they see what they were promised..."

from Imam Sadiq (as) who said:

*"It is the promise of the advent of Hadrat Gha'im (as), and 'worse in position' means that on the day of the raise of Gha'im it will be known who in an indecent and weak position is."*8

Surah Maryam – Verse 76

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدي وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَاباً وَخَيْرٌ مَّرَدّاً

76. "And Allah increases in guidance those who are guided aright, and the everlasting good deeds are better with your Lord in reward, and better in return."

The Arabic word /awab/ means the recompense of man's deed which returns to him, whether it is good or evil, but it is often used for a good deed.9

The previous verse referred to the fate of the oppressors and those who were deluded by the dazzling glare and lusts of the world, while this verse refers to situation of the believers and those who are guided.

It says:

"And Allah increases in guidance those who are guided aright..."

It is evident that guidance has some degrees. When the beginning degrees of guidance are practiced by a person, Allah may help him to gain some higher and higher degrees of it. Similar to a fruitful tree, which develops to a new stage of growth and perfection every day, these guided ones, too, in the light of their Faith and good deeds, promote to some higher stages every day.

At the end of the verse, the Qur'an gives an answer to those who have relied on their fleeting ornaments in this life and have taken it as a means of boasting to others. It implies that the end and the value of the righteous deeds is better with the Lord.10

The verse says:

"...and the everlasting good deeds are better with your Lord in reward, and better in return."

However, some Islamic traditions indicate that the purpose of the phrase:

'the everlasting good deeds'

is the invocation saying:

"Glory be to Allah; Praise belongs to Allah; and there is no god save Allah. Allah is the greatest."[11]

Surah Maryam – Verses 77 – 80

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَداً

أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِندَ الرَّحْمَنِ عَهْداً

كَلاَّ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدّاً

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْداً

77. "Have you seen him who disbelieves in Our revelations and says: 'I shall surely be given wealth and children (abundantly)?"
78. "Has he got the (knowledge of) Unseen, or has taken from the Beneficent (Allah) a promise?"
79. "No, We will write down what he says and We will prolong for him the chastisement."
80. "And We will inherit what he talks of, and he shall come unto Us all alone."

Leaving hold of Allah and refuging to wealth and children is a false and superstitious cogitation.

Some people think that faith, sincerity, and piety are not favourable to them and they cause the world to set them a side, and when they live without Faith and piety the world will look upon them with favor so that their wealth will increase.

This imagination, whether it can be as a result of simple-mindedness and following superstitions, or as a cover for fleeing from religious responsibilities and promises, whatever it may be, is a dangerous consideration.

Sometimes it happens that these superstitious persons have based the wealth of some faithless people and the poverty of a group of believers as an evidence to prove this superstition.

But, we know that neither the properties gained by means of transgression, disbelief, and abandoning the foundations of piety are the source of honour, nor is the Faith, piety, and virtuousness a hinder on the way of legitimate and lawful activities.

However, at the time of the Prophet (S), like our time, there were some ignorant people who had such a consideration or, at least, they pretended to have that sort of consideration.

In connection with the former discussion, stated about the fate of the disbelievers and transgressors, in these verses the Qur'an points to this kind of imagination and its end.

In the first verse, it says:

"Have you seen him who disbelieves in Our revelations and says: 'I shall surely be given wealth and children (***abundantly***)***?"***

Then, the Qur'an answers them as follows:

"Has he got the (***knowledge of***) ***Unseen, or has taken from the Beneficent*** (***Allah***) ***a promise?"***

Only the one who has the knowledge of Unseen can predict such a thing and may introduce a relation between infidelity and having property and children, because we do not see any relation between these two. Or, that the one would have taken a promise from Allah in this regard. Such a statement is also meaningless.

Then, with a serious and decisive tone, the Qur'an implies that it is not such, and never disbelief and infidelity causes the wealth and children of a person to be increased.

The verse says:

"No, We will write down what he says..."

Yes, these baseless sayings, which may cause some simple-minded persons to go astray, will all be recorded in their file of deeds.

The verse continues saying:

"...and We will prolong for him the chastisement."

This part of the verse may be a hint to the continuous eternal chastisement of Hereafter. It may also be a hint to the punishments which encompass them in this world as a result of infidelity and faithlessness. This probability is also notable that the wealth and children, which are the source of their pride and aberration, may themselves be a continual punishment for them.

The verse says:

"And We will inherit what he talks of, and he shall come unto Us all alone."

Yes, at last, he will leave all these material facilities and pass away, and he will attend in that Divine court of Justice without any righteous work with him, while his book of deeds is recorded with sins wholly. It is in that place that he will see the fruit of his baseless sayings in the world.

Surah Maryam – Verses 81 - 82

وَاتَّخَذُوا مِن دُونِ اللَّهِ ءَالِهَةً لِّيَكُونُوا لَهُمْ عِزّاً

كَلاَّ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدّاً

81. "And they have taken gods besides Allah that they might be for them a glory."
82. "No, soon they (gods) shall deny their worship, and become adversaries against them."

This verse points to another motive of the idolaters in worshipping idols when it says:

"And they have taken gods besides Allah that they might be for them a glory."

They worship idols in order that they intercede for them with Allah and help them in their difficulties; but what a vain and wrong imagination!

Never it is such that they imagined. The idols not only do not create honour for them but also cause their disgrace and painful punishment, and soon, i.e. in Hereafter, these idols will deny their worship and repudiate them, and they will be some enemies against them.

The holy verse says:

"No, soon they (gods) shall deny their worship, and become adversaries against them."

It is narrated from Imam Sadiq (as) who has said:

"On Hereafter Day the gods, which they had taken besides Allah, will be against them and will repudiate them and their worships."

That is, these idols, by the command of Allah, will be able to speak on the Day of Judgment and will repudiate from pagans and the worshippers of them. It is interesting that there has been cited a short and expressive sentence below this tradition about the reality of worship.

It says:

"Worship is not (only) prostration and bowing, but the reality of worship is to obey men. Whoever obeys a mortal in disobedience to Allah, he has obeyed him."

(And, therefore, his fate will be the same as the fate of pagans and idolaters.)[1][2]

1. Surah Insan, No. 76, verse 1
2. Usul-i-Kafi, vol. 1, p. 147

3. Bihar-ul-Anwar, vol. 5, p. 84

4. Nur-uth-Thaqalayn, vol. 3, p. 353

5. At-Tafsir-ul-Munir, p. 145; Zad-ul-Masir, Commentary, vol. 5, p. 256; Rauh-ul-Ma‘ani by ’Alusi, vol. 16, p. 133; Tafsir-i-Safi, p. 290, Tafsir-i-Jami‘-ul-Bayan, p. 110, Tafsir-i-Mazhari, vol. 6, p. 112; Tafsir-i-Jawami‘-ul-Jami‘, narrated by Ibn-Mas‘ud, Hassan Basri, and Ibn-Abbas, Tafsir-i-Tha‘alibi, vol. 3, p. 17;

6. Nur-uth-Thaqalayn, vol. 3, p. 353 and vol. 5, p.572

7. Recorded in the most commentary books of the Sunnite

8. At-Tafsir-ul-Burhan, vol. 3, p. 20; Tafsir-us-Safi, vol.3 p. 291; Al-Kafi, vol. 1, p. 431

9. Al-Mizan, the Commentary

10. The Arabic word ‘marad’ is either ‘an infinitive’ with the sense of ‘to pass, to return’, or it is a ‘noun of place’ with the sense of ‘the site of return’, which here means Paradise.

11. Tafsir-i-Nur-uth-Thaqalatn; and Tafsir-i-Burhan

12. Nur-uth-Thaqalayn, vol. 3, p. 357, and Tafsir-ul-Burhan, Tafsir-us-Safi

Section 6: Intercession

Surah Maryam – Verses 83 – 84

أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا الشَّيَاطِينَ عَلَي الْكَافِرِينَ تَؤُزُّهُمْ أَزّاً

فَلاَ تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدّاً

83. “Have you not seen (how) We sent the Satans unto the disbelievers to incite them with an incitement?”
84. “So make no haste against them, for We but count out to them a number (of days).”

Here, this fact is referred to that idols not only did not cause their honour but also disgraced them.

The Qur’an by this holy verse says:

“Have you not seen (how) We sent the Satans unto the disbelievers to incite them with an incitement?”

The incitement of Satans upon men is not an obligatory and unknown incitement, but it is the men themselves who let Satans arrive inside their hearts and souls.

In this holy verse, the Prophet (S) is addressed being told that he should not haste against them, because Allah will minutely count their deeds and record them for the Day when the Divine court of Justice will be held in Hereafter.

The verse says:

"So make no haste against them, for We but count out to them a number (of days)."

Upon the commentary of the verse there is also this probability that the purpose of the phrase:

"count out to them a number (of days)"

is the counting the days of lifetime, or the number of their breaths, which means that the length of their life is very short so that the number the breaths of it can be counted.

However, the Arabic term /'azz/, used in the verse, means 'to incite severely'.

Surah Maryam – Verses 85 - 86

يَوْمَ نحْشُرُ الْمُتَّقِينَ إِلَي الرَّحْمَنِ وَفْداً

وَنَسُوقُ الْـمُجْرِمِينَ إِلَي جَهَنَّمَ وِرْداً

85. "On the day We muster the pious unto the Beneficent (Allah) (like the guest) of honour."
86. "And We shall drive the sinners unto Hell thirsty."

The Arabic term /wafd/ is used for 'a group of people who have just arrived mounted for a pilgrimage or seeking something'. The Arabic word /wird/ means 'thirst'.

In this verse, the course of 'the pious' and 'the sinners' is stated through some short and expressive sentences.

The Holy Qur'an says:

"On the day We muster the pious unto the Beneficent (Allah) (like the guest) of honour."

Again, the Arabic word /wafd/ originally is used in the sense of 'a mission' or 'a group' who go to some nobles in order to solve their problems where they will be respected and honoured.

Thus, this word implicitly contains the meaning of 'esteem', and, perhaps, it is for the same reason that some Islamic traditions denote that the pious will ride on some easy-paced mounts and enter into Paradise with much respect.

Imam Sadiq (as) said:

"Ali (as) asked the commentary of this verse from the Prophet (S), and he answered:

'O' Ali! 'Al-wafd' is surely said about those who ride on a mount. These are they who are in awe of Allah, Almighty and Glorious. He loved them and specialized them for Himself, and was pleased with their deeds and named them 'the pious'."

It is cited in Tafsir-i-Ali-ibn-Ebrahim Qummi that Hadrat Imam Sadiq (as) said that Ali (as) asked the Prophet (S) who they were, (the pious), and he (S) answered:

*"O' Ali! They are your sincere followers, and you are their Imam."*1

Then in the next verse, the Qur'an says:

"And We shall drive the sinners unto Hell thirsty."

The sinners will be driven toward Hell in the same manner that some thirsty camels are driven unto the drinking place, but, here, there is no water, there is Fire.

It should be noted that the Qur'anic term /wird/ means a 'group of people or animals who enter a drinking place', and since such a group are certainly thirsty, some of the commentators have taken the word, hare, in the sense of 'those parched with thirst'.

How long is the distance between those whom are lead to the Beneficent Allah respectfully and with esteem in a circumstance that the angels come to receive them and greet them, and the group whom are driven unto Hell Fire like some thirsty animals, while they are bend there heads because of shame, disgrace and worthlessness?

Some Traditions Upon Paradise and Hell, and Their People

1. The Prophet (S) said:

*"Never will enter Paradise, but the one is a Muslim."*2

2. The Messenger of Allah (S) said:

*"Verily, in Heaven, (there are some things that), no eye has seen, no ear has heard, and no heart has received."*3

3. Amir-ul-Mu'mineen Ali (as) said:

*"The Messenger of Allah (S) told me 'You are the first person who enters Paradise'. Then I said: 'O' Messenger of Allah! Do I enter it even before you?' He said: 'Yes, For you are my standard in Hereafter, the same as you are my standard in the world, and the standard is always placed before'."*4

4. Ali-ibn-Abitalib (as) said:

*"There is no price for your selves save Paradise, then, do not sell your self but for it."*5

5. Amir-ul-Mu'mineen Ali (as) said:

"He who sells his self for other than Paradise, he has made his affliction grievous"[6]

6. The Messenger of Allah (S) said:

"Promise upon six things for me, then I will promise (and guarantee) Paradise for you: Whenever one of you speaks, he should not tell a lie; and when he is trusted, he should not be treacherous; and when he promises, he should not breach; and lower your eyes (from forbidden things); and hold your hands (from wrong); and guard your modesty."[7]

7. The Messenger of Allah (S) said:

"Paradise is enclosed by pains and difficulties, and (falling in) Hell is enclosed by lusts."[8]

8. Amir-ul-Mu'mineen Ali (as) was speaking and he said:

"Verily the people of Heaven look unto the houses (and places) of our followers, as a person looks at the stars."[9]

9. The Messenger of Allah (S) said:

"A span from Paradise (in comparison) is better than the world and whatever is in it."[10]

10. 'Abdillah-ibn-Zayd-Mazini has narrated from the Messenger of Allah (S) who said:

"There is a garden from the gardens of Paradise between my house and my pulpit."[11]

11. 'Abu-Hurayrah narrated from the Prophet (S) who said:

"There is a garden from the gardens of Paradise between my house and my pulpit, and my pulpit is upon my Houd." These two traditions may indicate to the place of Hadrat Fatimah's grave.[12]

12. Allah, the Almighty, the Glorious, said:

"Surely Hell lies in ambush",
"For the transgressors a destination". [13]

13. Ali-ibn-Abitalib (as) said:

"Hell is a Fire whose flame does not subside, whose capture does not release and whose break does not close. Its heat is terrible, its depth is far, and its water is pus."[14]

14. Again, Ali-ibn-Abitalib (as) said:

"Avoid the Fire whose heat is terrible, whose depth is far, and whose ornament is iron."[15]

15. Amir-ul-Mu'mineen Ali (as) said:

"Avoid the Fire whose roar is forthcoming, whose flame is terrible, and whose chastisement is fresh."

16. Ali-ibn-Abitalib (as) said:

"How may I be patient of (Hell) Fire that if it casts a parcel unto the earth, it will burn all its plants, and if a person refuges to a mountain its heat will cook him thereon? Which is better for Ali: that he becomes nigh stationed with Allah, or, because of his sins, he, entangled in Fire, becomes far from the Mercy of Allah, driven away and inflicted with His Wrath?"[16]

17. It is cited in Majma'-ul-Bayan that one of the Immaculate ones (as) upon the commentary of the Qur'anic phrase:

"And when they are cast into a narrow place in it..."[17]

said:

"By the One in Whose hand is my life, the people of Hell will be so pressed in Fire as a nail is pressed in the wall."[18]

18. The Messenger of Allah (S) said:

"The first person who will enter Hell-Fire is a dominant ruler who does not administer justice, and the rich person who does not give the due of his wealth, and the poor who is proud."[19]

Thus, the key of Paradise is piety to Allah (s.w.t.), and the key of Hell is sin, vice, and opposition against Allah and His Messenger.

Surah Maryam – Verse 87

لاَّ يَمْلِكُونَ الشَّفَاعَةَ إِلاَّ مَنِ اتَّخَذَ عِندَ الرَّحْمَنِ عَهْداً

87. "They shall not own any intercession, save he who has taken a promise with the Beneficent (Allah)."

On the Day of Resurrection, the wicked people are not able to intercede any one, and also none my intercede them. On the contrary, the believers will intercede each other and their intercession will be accepted.

The verse says:

"They shall not own any intercession, save he who has taken a promise with the Beneficent

(***Allah***)*."*

The Qur'an introduces some conditions for intercession and it is not so that every body can take everything or everybody he desires as his intercessor. In Hereafter, the infidels will try their best and ask refuge from everybody, but they will be refused and they will receive negative responds from them.

The objective meaning of the Arabic term /'ahd/ (promise), mentioned in the verse, may be the same promise of servitude unto Allah and separation from Satan which the Qur'an refers to, where it says:

"Did I not charge you, O children of Adam! that you should not worship the Satan? Surely he is your open enemy",
"And that you should worship Me, this is the Straight Path."[20]

And in another occasion it says:

"...shall no intercession avail except of him whom the Beneficent (Allah) allows and whose word He is pleased with."[21]

The Qur'anic term /'ahd/ has been rendered into several meanings in the Islamic literatures, including the following:

1. Promise to the mastership of Amir-ul-Mu'mineen Ali-ibn-Abitalib (as) and the immaculate Imams after him.[22]

2. Making testament at the time of death, that a mortal gathers others around him and says that he is charged to believe that 'there is no god but Allah', 'Muhammad is the Messenger of Allah', and the rightfulness of Paradise and Hell.[23]

3. Engagement and protection to the statutory prayers.[24]

Surah Maryam – Verses 88 - 89

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَداً

لَّقَدْ جِئْتُمْ شَيْئاً إِدّاً

88. "And they say: 'The Beneficent (Allah) has taken (unto Himself) a son'."
89. "Indeed you have put forth something hideous!"

This verse refers to many groups of people in relation to their belief, including the followings:

A. Polytheists: those who believed in angels as God's daughters.

The Qur'an says:

"...and (for Himself) taken daughters from among the angels..."[25]

B. The Jews: those who imagined Ezra ('Uzayr) as God's son.

The Qur'an says:

"And the Jews say: 'Ezra is the son of God'..."[26]

C. The Christians: those who considered Messiah as God's Child.

The Qur'an says:

"...and the Christians say: 'The Messiah is the son of God'..."[27]

Therefore, at the end of this discussion, the Qur'an points to one the subdivisions of polytheism, i.e., the belief in the existence of offspring for Allah, and emphasizes on this statement with the utmost emphasis.

It says:

"And they say: 'The Beneficent (Allah) has taken (unto Himself) a son'."

Not only the Christians believed that Jesus (as) was the real child of Allah, but also the Jews believed like that about Ezra, and polytheists had such an idea about the angels and believed in angels as Allah's daughters.

Then, the Qur'an, with a beating tone, says:

"Indeed you have put forth something hideous!"

However, the Arabic term /'idd/ originally means an ugly noise which is usually heard from a camel as a result of the sharp turning sound in its throat. Then it has been applied for the ugly and horrible deeds.

Surah Maryam – Verses 90 – 92

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الأَرْضُ وَتَخِرُّ الْجِبَالُ هَدّاً

أَن دَعَوْا لِلرَّحْمَنِ وَلَداً

وَمَا يَنبَغِي لِلرَّحْمنِ أَن يَتَّخِذَ وَلَداً

90. "At it the skies are about to burst, and the earth to split asunder, and the mountains to fall down crashing."
91. "That they attributed a son to the Beneficent (Allah)."
92. "When it is not worthy of the Beneficent (Allah) that He should take (to Himself) a son."

The Arabic term /hadd/ means 'to fall down'.

Since the attribution of polytheism is a disagreeable attribution which contrasts to the principle of theism, it seems that the whole world of existence, which has been founded on the basis of theism, sinks into a horror and anxiety because of this undue attribution.

Therefore, the Qur'an announces:

"At it the skies are about to burst, and the earth to split asunder, and the mountains to fall down crashing."

The horrible effect of this statement, that Allah has a child, is so great that it causes the mountains to fall down.

Again, for a more emphasis, and stating the importance of the matter, the Qur'an says:

"That they attributed a son to the Beneficent (Allah)."

In fact, they have never known Allah; else they would have known that it is not consonant with the majesty of the Most Gracious that He should beget a son.

The verse says:

"When it is not worthy of the Beneficent (Allah) that He should take (to Himself) a son."

A person may desire to have one or some children for one of the following things:

It is either for the sake that the one needs to have reproduction for the duration of his seed; or he seeks for an assistant; or he is afraid of loneliness. But none of these concepts is meaningful about Allah. Neither His Power is limited; nor His life ends; nor any weakness or feebleness befalls Him, nor He feels loneliness and need.

Surah Maryam – Verse 93

إِن كُلُّ مَن فِي السَّمَاوَاتِ وَالأَرْضِ إِلاَّ ءَاتِي الرَّحْمَنِ عَبْداً

93. "There is none in the heavens and the earth but comes unto the Beneficent (Allah) as a servant."

All the world of existence and its creatures are wholly under the command of Allah, and they are His servants. Why do you consider the servant of Allah as His child?

It is for this reason that the Qur'an, concerning the matter, in this holy verse, says:

"There is none in the heavens and the earth but comes unto the Beneficent (Allah) as a servant."

These servants obey Him, but in the meantime He does not need their obedience. It is those creatures who are totally in need of Him.

Surah Maryam – Verses 94 - 95

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدّاً

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَامَةِ فَرْداً

94. "Certainly He has counted them, and He has numbered them exactly."
95. "And every one of them shall come to Him on the Day of Resurrection, all alone."

He knows the exact number of all parts of the world of existence entirely.

The knowledge of Allah (s.w.t.) encompasses not only the universals, but He also knows the details of the matters.

The verse says:

"Certainly He has counted them, and He has numbered them exactly."

That is, never think that with the existence of all these servants, how He may know the account of them wholly.

Therefore, in the second holy verse, mentioned in the above, the Qur'an says:

"And every one of them shall come to Him on the Day of Resurrection, all alone."

Thus, both Jesus, and Ezra, and angels, and all human beings are involved in this general commandment. Yet, how disgrace is the consideration of belief of a child for Him, and how low do we bring His Pure Essence from the climax of Dignity and Grandeur!

Surah Maryam – Verse 96

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدّاً

96. “Verily those who believe and do righteous deeds, soon the Beneficent (Allah) will appoint love for them.”

The words in this verse, as well as the next couple of verses, are about the faithful believers and also about the faithless cruel unjust. The contents of these verses are also upon the Qur’an and its glad tidings and warnings.

At first, it says:

“Verily those who believe and do righteous deeds, soon the Beneficent (Allah) will appoint love for them.”

Faith and righteous deed has a reflection as vast as the world of existence, and the ray of love emerged from it can cover the whole expansion of creation. Allah, the Pure Essence, loves such believing people. They are beloved with all those who are in the skies. This affection will brighten the hearts of men who are on the earth.

To be beloved is a divine bounty which may be given to the believers and the righteous, as the Qur’an says:

“...soon the Beneficent (Allah) will appoint love for them.”

Yes, the one who loves only Allah will be loved heartily by all people with the help of Allah. In general, he who remembers Allah, He will have His favor upon him. The Qur’an says:

“Therefore, remember Me, and I will remember you...”[28]

It is interesting that the Prophet (S) in a tradition says:

“When the Lord loves one of His servants, He says to His great angel, Gabriel, that He loves so and so, then do love him. Gabriel will love him and, then, he calls in the skies that Allah loves so and so, then do love him; and thereafter, all those who are in the skies will love him, and then the acceptance of this affection will reflect in the earth.

And when the Lord hates a person, He tells Gabriel to hate him, and Gabriel hates him. After that he calls out among those who are in the skies that Allah hates him, then do hate him. Thus, all those who are in the skies will hate him, and afterward, the reflection of this hatred will be found in the earth.”

This tradition has been recorded in many Islamic traditional sources as well as in many commentary books, but this is a tradition of the text recorded in The Commentary of Fi-Zalal, vol. 5, p. 454 which is adopted from Ahmad, Muslim, and Bukhari.

Verily, what a pleasure is better than this that a person feels that he is beloved by all the pure and the righteous of the world of existence? And how painful is that a person feels that the earth, the skies, the angels and the believing people all hate him?

However, besides the books of Shi'ah, there are numerous traditions recorded in the books of tradition and commentary compiled by the scholars of the Sunnite upon the occasion of revelation of the verse under discussion, narrated from the Prophet of Islam (S), which denote that this verse has been revealed mostly in regard to Ali-ibn-Abitalib (as).

Among them are: Zamakhshari in Kashshaf; Sebtayn-ul-Jauzi in Tathkirah; Ganji Shafi'i; Qurtabi his famous book; Mu'jab-ud-Din Tabari in Zakha'ir-ul-'Ughba; Neyshaburi in his well-known commentary book;'Ibn-i-Sabbaq Maliki in Fusul-ul-Muhimmah, Suyuti in Durr-ul-Manthur; Heythami in Sawa'igh-ul-Muhraghah; and'Alusi in Rouh-ul-Ma'ani.

Some of these traditions are as follows:

1. Tha'labi, in his commentary book, narrates from Bara'-ibn-'Azib:

*"The Messenger of Allah (S) told Ali (as): 'Say: O' Allah! Appoint a covenant for me with yourself, and set my love in the hearts of the believers'. Then this verse was reveled."*29

This very statement exactly, or with a little difference, has been cited in many other Islamic books.

2. In a lot of Islamic sources it has been narrated from'Ibn-'Abbas who said:

"The verse:

'***Verily those who believe and do righteous deeds, soon the Beneficent (Allah) will appoint love for them.***'

*has been revealed in regard to Ali-ibn-Abitalib (as), which means that Allah appoints his love in the hearts of the believers."*30

3. Upon the commentary of this verse, it is cited in the book entitled 'Sawa'igh' that Muhammad-ibn-Hanafiyyah said:

*"There is no faithful believer but there is love of Ali and his Ahl-ul-Bayt in his heart."*31

4. Maybe, for the same reason it has been cited in a correct and authentic tradition narrated from Amir-ul-Mu'mineen Ali (as) who said:

"Even if I strike the nose of a believer with this, my sword, for hating me, he will not hate me, and even if I pile all the wealth of the world before a hypocrite in order that he loves me, he will not love me. This is because it is a verdict pronounced by the tongue of the unschooled Prophet (S) as he said: 'O' Ali! a believer will never hate you and a hypocrite will never love you'."[32]

5. Imam Sadiq (as) in a tradition said:

"The Prophet (S) in his last prayer invocated in regard to Amir-ul-Mu'mineen Ali (as) so loudly that people could hear, saying: 'O Allah! Bestow the love of Ali upon the hearts of the believers, and appoint his awe and greatness in the hearts of the hypocrites'. Then this verse and the verse next to it were revealed."[33]

It has also been narrated from Imam Sadiq (as) who said:

"The love of Amir-ul-Mu'mineen Ali (as) is a reward that Allah gives to the believers who have righteous deed." A similar meaning to this tradition has been narrated from the holy Prophet (S) in regard to the love and affection of the believers unto Ali (as).[34]

However, as it was said in the commentary explanations of the abovementioned verses, the revelation of this verse upon Ali, as a complete example, does not contrast the generality of the meaning upon the believers wholly, with a hierarchical order, of course.

Surah Maryam – Verse 97

فإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْماً لُّدّاً

97. "So We have made it (The Qur'an) easy in your tongue that you may give glad tidings thereby to the pious ones, and warn thereby stubborn people."

Here, the verse has referred to the Qur'an, which is a source of training, Faith, and righteous deed.

Allah (s.w.t.) in this verse says:

"So We have made it (The Qur'an) easy in your tongue that you may give glad tidings thereby to the pious ones, and warn thereby stubborn people."

The term /yassarnah/, mentioned in the verse, is derived from the Arabic infinitive /taysir/ in the sense of facilitation. This facilitation may be from the different points of view:

1. It may be in this point of view that the Qur'an has been revealed in Arabic, eloquent and perspicuous, whose tone is pleasant in the ears, and whose recitation is easy for the tongues.

2. It may be from this view that Allah had given such a domination over the verses of the Qur'an to His Prophet (S) that he could apply it easily everywhere and for removing any difficulty, and he used to recite them to the believers munificently.

3. It may be from the point of the content of the Qur'an which, with its deep meanings, is easy to understand. Basically, those many great and outstanding facts which have been arranged in the frame of limited mere verbal utterances whose meanings can be understood easily, itself is an evidence for what is recited in the abovementioned verse and the act of which has been performed by the help of Allah.

In several verses of Surah Al-Qamar, No. 54, including verse 17, this phrase has been repeated:

"And certainly We have made the Qur'an easy for remembrance, but is there anyone who will mind?"

The Arabic word /ludd/ is the plural form of /'alad/ which means 'an enemy with intensive hostility', and it is used for those who are fanatic, obstinate, and irrational in enmity.

Surah Maryam – Verse 98

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزاً

98. "And how many a generation before have We destroyed! Do you find any one of them or hear a sound of them?"

This is the last verse of Surah Maryam. This Surah was revealed in Mecca at the time when Muslims were in a hard pressure. Keeping this matter in mind, the verse was both as a comfort for the Prophet (S) and the believers, and as a threat and warning against all hostile and obstinate enemies of Islam.

It says:

"And how many a generation before have We destroyed! Do you find any one of them or hear a sound of them?"

The Arabic term /rikz/ means 'a faint sound, a whisper', and, therefore, the things which are hidden under the ground, (as ore), in Arabic are called /rikaz/. Thus, the verse means that these cruel nations and the hard enemies of the truth were so destroyed that even no faint sound is heard from them now.

Imam Sadiq (as), in answer to Jabir concerning this verse, said:

"The destroyed generation is Umayyads. You may find none of them in the state of being hopeful or free from fear and horror."

Jabir has said that he asked whether that state could take place, and the Imam replied:

*"It will happen very soon."*35

Supplication:

O' Lord! Brighten our hearts with the light of Faith, and fill the entire of our entity with light of righteous deeds. Appoint us, please, among the lovers of the believers and the righteous, specially the prior of the pious, Amir-ul-Mu'mineen Ali-ibn-Abitalib (as), *and cast the love of us into the hearts of all believers.*

O' Allah! Our large Islamic society, with those abundant people and plenty of material and spiritual abilities, is captured in the grips of enemies and, because of disunity and separation of their rows, has become feeble. Please gather them all around the torch of Faith and righteous deed!

O' Lord! As You destroyed and annihilated the former tyrannical generations so that no faint sound is heard from them, annihilate the most powerful unjust forces of our time, too. Remove their vice from the oppressed communities and make the raise of believers against the oppressors victorious! Amen. O' Lord of the Worlds!

1. Nur-uth-Thaqalayn, the Commentary, vol. 3, p. 259, and Tafsir-i-Ali-ibn-Ebrahin, under the verse.
2. Kanz-ul-'Ummal, vol. 1, p. 79
3. Kanz-ul-'Ummal, vol. 14, p. 645
4. Bihar-ul-Anwar, vol.8, p. 6
5. Tauhid-i-Sadug, p.29
6. Qurar-ul-Hikam, vol. 1
7. Kanz-ul-Ummal, vol. 14, p. 894
8. Sahih-i-Muslim, vol. 4, p. 2174
9. Bihar-ul-Anwar, vol. 8, p. 148
10. Bihar-ul-Anwar, vol. 8, p. 148 Kanz-ul-Ummal, vol. 14, p. 456
11. Sahih-i-Bukhari, vol. 2, p. 77
12. Sahih-i-Bukhari, vol. 2, p. 77
13. Surah An-Naba', No. 78, verses 21 and 22
14. Kanz-ul-'Ummal, No. 44225
15. Qurar-ul-Hikam, No. 2619
16. 'Amali-us-Sadug, vol. 7, p. 496
17. Surah Al-Furqan, No. 25, verse 13
18. Nur-uth-Thaqalayn, vol. 4, p. 8 tradition 27
19. 'Uyun'Akhbar-ir-Rida, vol. 2, p. 28, tradition 20
20. Surah Yasin, No. 36, verses 60 and 61
21. Surah Taha, No. 20, verse 109
22. The Commentary of Al-Mizan, Safi, Burhan, Nur-uth-Thaqalayn
23. Majma'-ul-Bayan
24. The Commentary of Al-Mizan
25. Surah Al-'Isra', No. 17, verse 40
26. Surah At-Taubah, No. 9, verse 30
27. Ibid

28. Surah Al-Baqarah, No. 2, verse 152
29. Ihghagh-ul-Haghgh, vol. 3, p.p.83-86
30. According to'Ihghagh-ul-Haghgh, vol. 3, pp.83-86
31. Ihghagh-ul-Haghgh, vol. 3, pp. 83-86
32. Rauh-ul-Ma'ani, vol. 16, p. 130; Majma'-ul-Bayan, vol. 6, p. 533; and Nahaj-ul-Balaqah, saying No. 45
33. Nur-uth-Thaqalayn, vol. 3, p. 363
34. Al-Kafi vol. 1, p. 431, Tafsir-i-Furat, p. 247
35. Bihar-ul-Anwar, vol. 46, p.30

Surah Ta Ha, Chapter 20

Surah Ta Ha

(Revealed in Macca)

No. 20

135 verses in 8 sections

Introduction to the Surah

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

Surah Taha, which is one of the Meccan suras, contains 135 verses and its content, like other Meccan suras, is mostly about 'Origin and End'.

This holy Surah is the first Surah of the Qur'an which has explained the Story of Moses (as) in details, and about 80 verses of it have been stated in this regard.

A part of the Surah is upon the greatness of the Qur'an and the attributes of Allah, while another part of it relates to the story of Adam and Eve and the temptations of Satan. And, finally, there have been stated some awakening advices in this holy Surah.

Imam Sadiq (as) says:

"He who continues reciting Surah 'Ta Ha' will be loved by Allah (s.w.t.) and, on the Day of Resurrection, his book of deeds will be given to his right hand..."[1]

1. Nur-uth-Thaqalayn, vol. 3, p. 367

Section 1: Moses Commissioned with Apostleship

Surah Ta Ha – Verses 1 - 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه

مَآ أَنزَلْنَا عَلَيْكَ الْقُرْءَانَ لِتَشْقَي

إِلاَّ تَذْكِرَةً لِمَن يَخْشَي

تَنزِيلاً مِمَّنْ خَلَقَ الاَرْضَ وَالسَّمَاوَاتِ الْعُلَي

In the Name of Allah, The Beneficent, The Merciful

1. "Ta Ha"
2. "We did not send down the Qur'an to you that you distress yourself."
3. "But only as an admonition to him who fears (***Allah***)***."***
4. "It has been sent down from Him Who created the earth and the high heavens."

At the beginning of this Surah, again we are confronted the abbreviated letters of the Qur'an, which excite the reader's sense of curiosity.

It says:

"***Ta Ha***"

A tradition narrated from Imam Sadiq (as) indicates that 'Ta Ha' is one of the names of holy Prophet (S), and it means: 'O seeker of the truth and the leader unto it'.

'Ta Ha' consists of two mystic letters, so that 'Ta' refers to the sense of 'seeker of Truth' and 'Ha' indicates the meaning of 'the leader unto it'. It is well known that the usage of mystic letters, and

abbreviations has been very common since the old times, and they are abundantly used nowadays in particular.

The term “Ta Ha”, similar to ‘Yasin’, in the course of time, has gradually been applied as a proper name for the Prophet of Islam (S), so far that the family of the Prophet (S) is called ‘’Al-i-Ta-Ha’ (the family of Ta Ha). Also, in ‘Supplication of Nudbah’, Hadrat Mahdi (May Allah hasten his glad advent) has been rendered into ‘Yabna-Ta-Ha’.

From the time of the descent of the Qur’an and its Divine revelation on, the Prophet (S) used to worship very much. He specially accomplished his worshipping in a ‘standing state’. He stood so much so that his feet often were inflated. Then the verse was revealed, telling the Prophet (S) that he should not impose upon himself so much trouble.

The verse says:

“We did not send down the Qur’an to you that you distress yourself.”

It is true that worship is the best actions, but every thing must have a limit. The Prophet (S) must not bear the task so much that his feet inflate, and his power decreases too much for preaching and Holy Struggle.

In the next verse, the goal of the descent of the Qur’an is explained, as follows:

“But only as an admonition to him who fears (Allah).”

The expression /man yaxša/ (to him who fears Allah), denotes that a person does not accept the facts unless there is a kind of feeling of responsibility in him (that he fears).

Then the verse pays to introduce the Lord, the One Who has sent down the Qur’an, so that, by means of knowing Him, the greatness of the Qur’an would be made manifest more.

Concerning the Qur’an, it says:

“It has been sent down from Him Who created the earth and the high heavens.”

In fact, this explanation is an indication to both the beginning and the end of the descent of the Qur’an, whose end is the earth and its beginning is heavens.

However, the Arabic word /tanzil/ means ‘a gradual descent’. That is, the Qur’an was revealed during 23 years, in different occasions and for various incidents. This meaning does not contrast to the revelation of the Qur’an upon the holy heart of the Prophet (S) at once on the Night of Qadr.

Surah Ta Ha – Verses 5 - 7

الرَّحْمَنُ عَلَي الْعَرْشِ اسْتَوَي

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الاَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَي

وإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَي

5. "The Beneficent (***Allah Who***) ***dominates on the 'Arsh*** (***the Throne of existence***)***."***
6. "To Him belongs whatever is in the heavens and whatever is in the earth, and whatever is between them, and whatever is beneath the ground."
7. "And if you utter aloud (***or whisper, it is no matter***)***: for verily He knows the secret*** (***of yours***) ***and*** (***that which is yet***) ***more hidden."***

In these few verses, four main attributes of Allah are referred to. They are as follows:

1. His Creative Power (Divinity), where it says:

"...Who created the earth and the high heavens."

2. His Sovereignty, where it says:

"...dominates on 'Arsh (***the Throne of existence***)***."***

3. His Ownership, where it says:

"To Him belongs whatever is in the heavens and whatever is in the earth...".

4. His Omniscience, where it says:

"...He knows the secret (***of yours***) ***and*** (***that which is yet***) ***more hidden."***

The Sovereignty of Allah over 'Arsh, which has been mentioned in some other occurrences of the Qur'an with the phrase recited:

"...He mounted the Throne (***of authority***)***",***

denotes to Allah's authority over the world of existence. As an instance, when it is said that so and so set on the throne, or so and so was taken down from the throne, it means that he gained an authority, or his authority was taken from him.

The Qur'anic phrase:

"...He mounted the throne (of authority)"

and the like of it, is usually followed with sentence which interprets it. For example, in Surah'A'raf, No. 7, verse 54, it says:

"...Then He mounted the Throne (of authority). He covers the day with the night...".

Or like Surah Yunus, No. 10, verse 3 which says:

"...Then He established Himself on the Throne regulating all things...".

Or like Surah Al-Hadid, No. 57, verse 4, which says:

"...Then He established Himself on the Throne. He knows what enters within the earth and what comes forth out of it...".

And like Surah As-Sajdah, No. 32, verse 4, where it says:

"...Then He established Himself on the Throne. You have none besides Him to protect or intercede (for you)...".

And in the verse under discussion, the Qur'an implies: the same Beneficent Who dominates on the 'Arsh (the Throne of existence).

The verse says:

"The Beneficent (Allah Who) dominates on the 'Arsh (the Throne of existence)."

The Arabic term /ara/ originally means 'wet soil', and since the low level of the ground is often wet in Arabic it is called /ara/. Thus the meaning of the phrase: /matahtaara/ (whatever is beneath the ground) envelops all dead bodies, treasures, and whatever thing is hidden in the depth of the ground.

Then, next to the Sovereignty of Allah over the world of existence, the Qur'an refers to His Ownership.

It says:

"To Him belongs whatever is in the heavens and whatever is in the earth, and whatever is between them, and whatever is beneath the ground."

Up to here, three main attributes of Allah have been explained: the first epithet is His Creative Power, the second epithet, is His Sovereignty, and the third epithet is His Ownership.

In the next verse, the fourth epithet, His Omniscience, has been pointed out. It implies that His

knowledge is so vast that it encompasses every thing you say manifestly or whatever you keep hidden, and He also knows even the more secret than the secret.

The verse says:

"And if you utter aloud** (**or whisper, it is no matter**)**: for verily He knows the secret** (**of yours**) **and** (**that which is yet**) **more hidden."

Imam Sadiq (as) said:

"The secret (thing) is what you hide in your heart, and more secret than that is that which has passed from your mouth but you have forgotten it. That is, not only it is hidden for others but you yourself have neglected it."

Allah knows everything:

"He knows the secret** (**of yours**) **and** (**that which is yet**) **more hidden."[1]

He knows the things which are not seen in the heavens and in the earth:

"...I know the unseen things of the heavens and the earth...".[2]

He knows what is in the womb of every female:

"Allah knows what every female bears...".[3]

He knows the aim and meaning of glances:

"He knows the stealthy looks..".[4]

He knows what passes in the hearts:

"...Allah knows what is in your hearts...".[5]

And there falls no leaf of a tree but He knows it:

"...and no leaf** (**of a tree**) **drops down but He knows it...".[6]

However, the domination of Allah over the world of existence is accomplished mercifully, not mightily. And the revelation of the Qur'an has been a sign of His Beneficence and His Authority upon the existence.

So, His Sovereignty over the whole existence is alike. He is both the Creator of the world of existence and the Protector and Ruler of it. He has also knowledge about whatever is visible and invisible and has absolute ownership over all things.

Surah Ta Ha – Verse 8

اللَّهُ لآ إِلَهَ إِلاَّ هُوَ لَهُ الاَسْمَاءُ الْحُسْنَي

8. “Allah, there is no god but He. To Him belong the Most Beautiful Names.”

Through the contents of the abovementioned verses an epitome of knowledge about the Sender of the Qur’an was delivered by referring to Allah’s four attributes. They are: His Creative Power, His Sovereignty, His Ownership, and His Omniscience.

And, perhaps, it is for the same reason that the Qur’an in this holy verse says:

“Allah, there is no god but He. To Him belong the Most Beautiful Names.”

The objective meaning of ‘the Most beautiful Names’ is the different attributes of Allah (s.w.t.) all of which are good and are beautiful.

We know that Allah is: The Knower, The Powerful, The Sustainer, The Just, The Benevolent, The Generous, and The Merciful. Besides them, He has also many more good epithets similar to them.

The purpose of calling Allah by these Names is not only that we utter them simply by the tongue, and we say, for example, O The knower, O The Powerful, O The Most Merciful of all merciful, but, in fact, we must settle these epithets in our selves as much as we can.

We must try to obtain a ray from His Knowledge, a reflection from His Power, and a piece of His All-Embracing Mercy and practice them in ourselves and our society.

In other words, we ought to be endowed with His Attributes and be characterized by His character, so that, under the light of this knowledge and power, and this justice and mercy, we can drive out ourselves and the society wherein we live from the row of infernal people.

However, there are some details about ‘the Most Beautiful Names’ recorded in the books of tradition and commentary, compiled by both Sunnites and Shi‘ites, a substance of which will be offered here, as follows:

No doubt the phrase ‘the Most Beautiful Names’ means ‘good names’, and we know that all the names of Allah contain some good meanings, therefore all His Names are the Most Beautiful Names.

They are irrespective of those which are the affirmed qualities of His Pure Essence, like: The Knower, The Powerful; or those which are negative qualities of His Holy Essence, like: The Most Holy; and those which are the attributes of acts each of which denotes to one of His acts, like: The Creator, The All-Forgiving, The Beneficent, and The Merciful.

On the other hand, no doubt the attributes of Allah are not countable, because His accomplishments are infinite. For each of His accomplishments a Name and an Attribute can be chosen.

But, as it is understood from Some Islamic traditions, some of His attributes are more significant than the others, and, perhaps, the phrase 'the Most Beautiful Names' is an indication to this particular group.

Among the traditions we have received from the Prophet (S) and the Immaculate Imams (Ahlul-Bayt) (as) this meaning has repeatedly been said that there are 99 Names for Allah and whoever calls Him by these Names his prayer will be answered, and whoever counts them will enter Paradise.

An example of the abovementioned traditions is the one that Sadugh has narrated in his book, entitled Tauhid, from Imam Sadiq (as) from Ali-ibn-Abitalib (as) from the Prophet (S) who said:

"Verily there are ninety nine Names for Allah, the Blessed and Exalted. He who counts them will enter Paradise".[7]

Again, in the book of Tauhid, it is narrated from Imam Ali-ibn-Musa-r-Rida (as), from his fathers, from Ali-ibn-Abitalib (as) who said:

"Verily there are ninety nine Names for Allah, Almighty and Glorious. He who invocates by them it will be answered from him, and he who counts them will enter Paradise".[8]

In the books of Bukhari, Muslim, Tarmathi, and some other sources of traditions compiled by the Sunnite scholars, this very meaning has also been cited about the Names of Allah, saying that whoever calls Allah by these ninety-nine Names his prayer will be answered, and whoever counts them will enter Paradise.[9]

Some Islamic traditions denote that these ninety-nine Names are found in the Qur'an. For example, a tradition narrated by Ibn-Abbas indicates that the Prophet (S) said:

"There are ninety nine Names for Allah. Whoever counts them will enter Paradise, and they are in the Qur'an."[10]

Therefore, some of the Islamic scholars have tried to extract these Names and Attributes from the Qur'an, but the Names of Allah mentioned in the Qur'an are more than ninety nine Names. So, the Most Beautiful Names may be among them, and thus, there are more than ninety nine Names in the Qur'an concerning Allah.

Whatever is more important here, and we must be specially careful of it, is that the purpose of calling Allah by these Names, or counting the most Beautiful Names of Allah, is not that whoever utters these Names by the tongue, and with no attention to their contents and concepts, he merely pronounces them will be successful and prosperous, or his invocation will be answered.

But the aim is that the person believes in these Names and Attributes, and then he tries to reflect a ray of their meanings in his self; i.e., he should settle in himself some parts of the concepts of the Attributes: The Knower, the Powerful, the Beneficent, the Merciful, the Clement, All-Forgiving, the Strong, the Everlasting, the Self-Sufficient, The Sustainer, and the like of them.

It is sure that such a person both will enter Paradise and his invocation will be answered and will gain any goodness.

However, whatever was said makes it manifest that if, besides these Names, some more Names are mentioned for Allah in some traditions or in supplications, and even in some supplications[11] the number of His Names has reached to one thousand, it does not contrast to what was explained in the above, because the Names of Allah are infinite and, like the unending accomplishments of His Essence, they are unlimited, although a number of these Names and Attributes have a kind of preference.

And, also, when we recite in some traditions, like the one recorded in Usul-i-Kafi, Imam Sadiq (as), commenting on the verse under discussion, has said:

"By Allah, we are the Most Beautiful Names (of Allah)",[12]

it shows that a strong ray of these divine epithets has reflected in their selves, and their knowledge helps them to the knowing of His Pure Essence.

Also, some Islamic literatures indicate that all the Most Beautiful Names are summarized in 'pure monotheism'. This is because all His attributes return to His Pure Essence, The One.

Fakhr-i-Razi, in his commentary book, points to a matter which, in one respect, is important. He says that all the Attributes of Allah return to two facts: either to His Omniscience, or the need of others to His Pure Essence.

Surah Ta Ha – Verses 9 - 12

وَهَلْ أَتَاكَ حَدِيثُ مُوسَي

إِذْ رَأَي نَاراً فَقَالَ لأَهْلِهِ امْكُثُوْا إِنّي ءَانَسْتُ نَاراً لَّعَلّي ءَاتِيكُم مّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَي النَّارِ هُدًي

فَلَمَّآ أَتَاهَا نُودِيَ يَامُوسَي

إِنّي أَنَاْ رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًي

9. "And has the story of Moses reached you?"
10. "When he saw a fire, then he said to his family: 'Wait (a little)! Verily I perceive a fire; perhaps I can bring you a brand from it, or may find some guidance at the fire'."
11. "Then when he came to the fire, he was called: 'O Moses!"
12. "Verily I am your Lord! Therefore take off your shoes! Verily you are in the holy valley of Tuwa'."

The Arabic term /qabas/ means: a piece of fire apart from another.

Somewhere in the current Surah, a few points of the story of Moses (as) have been stated in details. Among them are the followings:

1. The choice of Moses (as) for Messengership.

2. The invitation of Moses (as) from Pharaoh to accepting the Truth.

3. Moses' coming out from Egypt and Pharaoh's being drowned.

4. Calf worshipping of the Children of Israel.

Moses (as), accompanied with his pregnant wife, went on a trip, and they lost their way in the desert. In the rainy, dark and cold desert, they needed a fire for both its heat and light to find the way.

Then suddenly a fire was seen from the distance. In order to get the fire to comfort his family, Moses (as) went toward the fire, where there came a voice by which Allah elected Moses (as) as an apostle.[13]

Yes, in order to save himself and his family, Moses (as) went toward the fire, but Allah opened the path of saving others to him. Moses was seeking for the road on the ground, while Allah showed him the spiritual way and the path of happiness. He was looking for his personal way, where Allah endowed him the way of guidance of the community.

In relation to this matter, the Qur'an, addressing the holy Prophet (S), says:

"And has the story of Moses reached you?"
"When he saw a fire, then he said to his family: 'Wait (a little)! Verily I perceive a fire; perhaps I can bring you a brand from it, or may find some guidance at the fire'."
"Then when he came to the fire, he was called: 'O Moses!"
"Verily I am your Lord! Therefore take off your shoes! Verily you are in the holy valley of Tuwa'."

By hearing that enlivening sound, addressing him:

"Verily I am your Lord!"

Moses (as) got very excited and an indescribable pleaure encompassed him thoroughly.

He was commissioned to take off his shoes, because he had entered into a holy land: a land wherein the light of Allah was seen, the Message of Allah was heard, and he was to accept the responsibility of Apostleship. He ought to step on this land with utmost humility and modesty. That was why he should take off his shoes.

Explanations

1. The appellation of Moses has been mentioned in 20 suras of the Qur'an for 136 times. The story of Moses is the longest stories of the Qur'an, because around nine hundred verses of the Qur'an concern to it.

2. The term /rabb/ (the Lord), which is one of 'the Most Beautiful Names' of Allah, has occurred more than 970 times in the Qur'an, and in His first manifestation to Moses (as), Allah introduced Himself by this Name, saying:

"Verily I am your Lord!".

And, since Moses' prophethood began with the word of Allah,[14] he was entitled /kalimullah/ (the Interlocutor of Allah).

3. The phrase /wad-il-muqaddas/ (the holy valley) is used fore a place far from defect and vice; and the word /tuwa/ means something or somewhere which is blessed.

4. An Islamic tradition denotes that the purpose of 'taking the shoes' is detaching the heart from two anxieties: one of his anxieties was about the situation of his wife in that cold desert; and his second anxiety was about the evil of Pharaoh.[15]

Some commentators also believe that this holy Qur'anic phrase points to the wife and child, or to the love of the world and Hereafter.

The phrase under discussion has also occurred in the present Turah with the same form of meaning.

Surah Ta Ha – Verses 13 - 14

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى

إِنَّنِي أَنَا اللَّهُ لاَ إِلَهَ إِلاَّ أَنَاْ فَاعْبُدْنِي وَأَقِمِ الصَّلاَةَ لِذِكْرِي

13. "And I myself have chosen you; therefore hearken unto what is revealed."
14. "Verily I, I(alone), am Allah. There is no god save Me. So worship (only) Me, and establish

prayer for My remembrance.”

Divine prophets have been appointed to prophethood by Allah, not by people. Therefore, the words of revelation, sent to them, should be heard and followed with whole the entity and heartily.

In this holy verse, Allah says that He Himself has chosen him to Messengership, then he should hear His word and be steadfast on it. This is the Divine revelation that he was commanded to hear.

The verse says:

“And I myself have chosen you; therefore hearken unto what is revealed.”

Regarding Unity and sincere religion, Allah commanded him in this verse as follows:

“Verily I, I(alone), am Allah. There is no god save Me. So worship (only) Me, and establish prayer for My remembrance.”

In this verse Allah enjoins him to worship Him and to associate none in worshipping unto Him and to establish prayer in order that in His remembrance he glorifies and praises Him since prayer exists not save for the remembrance of Allah.

Or the purpose of the content meaning in this holy verse is that he should establish prayer so that He (s.w.t.) also remembers him in praising.

In other words, in this holy verse, next to the statement of the most importart principle of the prophets’ invitation, which is Unity, the subject of worshipping the One God, as a fruit for the tree of Faith and Unity, has been referred to.

And, immediately after it, He has enjoined prayer; i.e., the greatest worship and the most important link between the servants and the Creator, as well as the most effective means for that His Pure Essence might not be forgotten.

Surah Ta Ha – Verses 15 - 16

إِنَّ السَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَي كُلُّ نَفْسٍ بِمَا تَسْعَي

فَلاَ يَصُدَّنَّكَ عَنْهَا مَن لاَّ يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَي

15. “Verily the Hour (of Doom) is coming, (but) I will to keep it hidden so that every soul may be rewarded for its endeavour.”
16. “Therefore let him who believes not in it and follows his own vain desires turn you away from

it, lest you perish."

Monotheism and Resurrection are at the top of Allah's Messages for humankind. None is aware of the time of the event of Hereafter, save Allah.

The occurrence of Resurrection is certain, but its time is hidden. In Hereafter, the execution of Divine Law, and the accomplishment of rewards and retributions, is the same for all.

After mentioning Unity and its explanation in the previous verse, here, in this verse, the second basic principle, which is resurrection, is referred to.

It says:

"Verily the Hour (of Doom) is coming, (but) I will to keep it hidden so that every soul may be rewarded for its endeavour."

According to this verse, the reason of keeping the exact time of Resurrection hidden is cited that Allah wishes 'to reward every person for his effort and endeavour', so that a freedom of action comes into being for all human beings.

The next verse has pointed to a fundamental principle, which is a surety of execution of all religious and training programs, where it says:

"Therefore let him who believes not in it and follows his own vain desires turn you away from it, lest you perish."

The prophet must stand firm before the faithless people and their evil temptations. He must afraid neither of the large number of the opponents nor be worried of their plots, nor be doubtful about the rightfulness of his invitation and mobility of this Divine school.

Surah Ta Ha – Verses 17 - 18

وَمَا تِلْكَ بِيَمِينِكَ يَامُوسَي

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَأَهُشُّ بِهَا عَلَي غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَي

17. "And (Allah said) what is that in your right hand O Moses?"
18. "He (Moses)said: 'It is my rod: I lean on it, and I beat down leaves with it for my sheep, and there are (also) other uses therein for me'."

To show His power, Allah makes use of even the nearest and simplest means of ordinary life.

Moses' Rod and White Hand!

No doubt the divine prophets need miracles to prove their communication with Allah (s.w.t.), else everybody may claim prophethood.

Moses (as), after getting the command of prophethood, should receive its divine proof, too. Therefore, in the same adventurous night, he received two great miracles from the side of Allah (s.w.t.).

The Qur'an explains this event as follows:

"And (***Allah said***) ***what is that in your right hand O Moses?"***

In answer to this question, Moses (as) said:

"...'It is my rod..."

And, since Moses wished to continue his speech with his beloved Lord, Who for the first time had opened that door to him, and also since maybe he thought saying merely '***It is my rod***' was not enough and the purpose was to explain its usage, he added:

"...I lean on it, and I beat down leaves with it for my sheep, and there are (***also***) ***other uses therein for me'."***

Moses (as) had gone in a deep astonishment that what a question it was and what sort of reply he was answering!

Surah Ta Ha – Verses 19 – 21

قَالَ أَلْقِهَا يَا مُوسَي

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَي

قَالَ خُذْهَا وَلاَ تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الأُولَي

19. "Said He: 'Cast it down O Moses!"
20. "Then he cast it down, and lo! it was a serpent gliding."
21. "Said He: 'Take it, and fear not, We will restore it to its first state'."

In the first couple of holy verses, mentioned in the above, Moses is commanded to throw down his rod and he immediately, and without wasting any moment, threw his rod down, when suddenly it became a

great snake and began moving.

Here are the verses:

"Said He: 'Cast it down O Moses!"
"Then he cast it down, and lo! it was a serpent gliding."

The Arabic term /tas'a/ is derived from /sa'y/ in the sense of 'to walk swiftly', so that it does not reach to the state of running.

In the next holy verse, He told Moses to take the rod.

Here is the verse:

"Said He: 'Take it, and fear not, We will restore it to its first state'."

Then, as soon as Allah, the Glorified, told him to take it and fear not, his fear went away so that Moses (as) put his hand into the mouth of the serpent and seized its neck; so the serpent changed into its first state, i.e., a rod.[16]

It is cited in Majma'-ul-Bayan that this rod was made of a heavenly piece of wood which the former prophets had inherited from Adam, and Shu'ayb (Jethro) had given it to Moses (as).

Explanations

1. Human beings naturally are afraid of dangers and the causes of vice and harm, and they avoid them. It is evident that Moses (as), who is a man, also fears. What is criticized, and even disgraceful, here, is heartily fear and anxiety from other than Allah, which is against bravery and it is one of the evil qualities for the true believers, and Moses (as), of course, had been far from it.

2. The fear of Moses (as), perhaps, was for the reason that he had considered the command of '***cast it down***', respectful, like the command of '***take off your shoes***', but when it changed into a serpent, he surprised.

Intrinsically, this very fear is itself an evidence that that happening was a miracle, otherwise, a sorcerer who himself knows that his sorcery is not a fact, naturally is not afraid of his own magic.

3. In any moment, Allah gives life to millions of lifeless things, or He takes the life of millions of living creatures. Here, He also gave life to the lifeless rod and then He took it back from it when it became a rod again. Keeping this event in mind, the question is: can He not cause a living person to die, and then He restores him to his first state?[17]

Verily, when Allah's view changes a rod into a serpent, then what happens if He puts a graceful view upon us? And, when the favoured thing of Allah can swallow all the magic of the sorcerers, will His

favour toward our hearts not swallow all the evil temptations?

4. At the first onset of the adventure of Moses, there happened two miracles for him. The first was that his rod turned to be a serpent; and the second was that the serpent was restored to its first state.

Surah Ta Ha – Verses 22 – 23

وَاضْمُمْ يَدَكَ إِلَي جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوءٍ ءَايَةً أُخْرَي

لِنُرِيَكَ مِنْ ءَايَاتِنَا الْكُبْرَي

***22. "And place your hand under your armpit, it will come forth white** (**shining**) **without harm,** (**and this also is**) **another sign** (**miracle**),"*
23. "That We may show you of Our greater signs."

Another miracle of Moses (as) was the 'White Hand', which has been mentioned in three occurrences of the Qur'an.

One of them is where it says:

"Enter your hand into the opening of your bosom..."[18]

Another one is the verse which says:

"And enter your hand into the opening of your bosom..."[19]

And the third one is the abovementioned verse which says:

"And place your hand under your armpit..."

The meaning of these three verses can be gathered in a statement, saying: 'Enter your hand into the opening of your bosom as far as under your armpit', so that it comes out white and in perfect condition. This is another Sign of Allah.

The verse continues saying:

*"...**it will come forth white** (**shining**) **without harm,** (**and this also is**) **another sign** (**miracle**),"*

However, Allah is All-Mighty and whenever and by any means that He intends He can manifest His Power. The miracles of the prophets can also be counted as a part of His Signs and His Power.

Therefore, in the next verse, as a conclusion of the contents of the previous verses, it implies that Allah

gave these things to Moses in order to show him His great signs.

In this regard, the verse says:

"That We may show you of Our greater signs."

The objective meaning of the phrase: 'greater signs, is those very important miracles which were mentioned in the above.

Explanations

1. In order to improve a society, the sources and the origins of sedition and mischief should be rooted out.

2. The first struggle of prophets is standing against the illegitimate rulers of their time.

3. Religion is not separate from policy. Moses (as) started improving the government.

"Go to Pharaoh..."

4. Struggling against the illegitimate rulers is a Divine duty, not a demonstration.

1. Tafsir Safi
2. Surah Al-Baqarah, No. 2, verse 33
3. Surah Ar-Ra'd, No. 13, verse 8
4. Surah Al-Mu'min, No. 40, verse 19
5. Surah Al-'Ahzab, No. 33, verse 51
6. Surah Al-'An'am, No. 6, verse 59
7. The Commentary of Al-Mizan, Majma'-ul-Bayan, Nur-uth-Thaqalayn
8. The Commentary of Al-Mizan, Majma'-ul-Bayan, Nur-uth-Thaqalayn
9. Al-Mizan, Majma'-ul-Bayan, Nur-uth-Thaqalayn
10. Majma'-ul-Bayan, Nur-uth-Thaqalayn
11. Such as the supplication of Joushan-Kabir
12. Nur-uth-Thaqalayn, vol. 2, p. 103
13. Majma'-ul-Bayan, the commentary
14. Surah An-Nisa', No. 4, verse 164 says:

"...and Allah spoke directly unto Moses a (peculiar) speech".

15. Nur-uth-Thaqalaym
16. The Commentary of Jawami'-ul-Jami'
17. The Commentary of Fi Zilal-il-Qur'an
18. Surah Al-Qsas, No. 28, verse 32
19. Surah An-Naml, No. 27, verse 12

Section 2: The Ministry of Moses

Surah Ta Ha – Verses 24 - 28

اذْهَبْ إِلَي فِرْعَوْنَ إِنَّهُ طَغَي

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

وَيَسِّرْ لِي أَمْرِي

وَاحْلُلْ عُقْدَةً مِن لِسَانِي

يَفْقَهُوا قَوْلِي

24. "Go to Pharaoh! Verily he has transgressed* (*the bounds*)*."
25. "*(*Moses*) *said: 'My Lord! Expand me my breast!"
26. "And make easy for me my task,"
27. "And loose a knot from my tongue,"
28. "*(*That*) *they may understand my saying."

From this verse on, the content of the verses indicate that the command of Messengership of Moses is issued, a great and heavy messengership, a messengership which begins with conveying the command of Allah to the most powerful, and the most dangerous person of the people of the society of his time, Pharaoh.

It says:

"Go to Pharaoh! Verily he has transgressed* (*the bounds*)*."

Transgression (tuqyan) means: 'violating the bounds of all dimensions of life'; therefore, such a person in Arabic is called /taqut/.

Yes, for improving a corrupt environment and creating a perfect revelation, we must begin with the most mischievous ones and the leaders of disbelievers, those who have control over the functions of all essential elements of the society.

Moses not only did not fear such heavy commission, and did not ask Allah for the least alleviation, but also he embraced it eagerly to follow; and he wished Allah (s.w.t.) to give him the necessary means of succession in this commission.

And in view of the fact that the first means of victory is a great spirit, a high thought, and an effective intellect, or, in other words, the 'expansion of breast', the verse says:

"(Moses) said: 'My Lord! Expand me my breast!"

And since there are some difficulties along this way, which cannot be removed save by the grace of Allah, in the second stage he asked Allah to make the affairs easy for him and to remove all the barriers from his way.

He said:

"And make easy for me my task,"

Then, Moses (as) requested Allah to give him a better ability of speech. He also expressed specially the reason of this request. He said:

"And loose a knot from my tongue,"
"(That) they may understand my saying."

This phrase, in fact, is an interpretation unto the previous verse. It means that he asked to be able to speak so clear, elegant, and expressive that every hearer could understand him.

In other words, as soon as Moses (as) was commissioned to the Divine Messengership, he demanded four things from Allah:

1. The expansion of breast:

"My Lord! Expand me my breast!"

2. A preparation for the conditions:

"And make easy for me my task,"

3. A fluent speech:

"And loose a knot from my tongue,"

4. Having an assistant:

"And appoint for me an assistant..."

And since Moses (as) had been commissioned to different subjects, such as: worshipping, political, revolutionary, social, ethical, personal, and congregational affairs, and paying to every one of them naturally causes man to neglect some others, therefore, the expansion of breast is utterly necessary for obtaining them all.

The expansion of breast is necessary both for the person himself and for fulfilling the responsibility, and Moses asked them all from Allah.

Surah Ta Ha – Verses 29 - 32

وَاجْعَل لِي وَزِيراً مِنْ أَهْلِي

هَارُونَ أَخِي

اشْدُدْ بِهِ أَزْرِي

وَأَشْرِكْهُ فِي أَمْرِي

29. "And appoint for me an assistant from my family,"
30. "Aaron, my brother;"
31. "Strengthen my back by him,"
32. "And associate him (with me) in my affair."

Since carrying on the heavy responsibility of prophethood toward the final point needs someone to aid so that it is impossible to afford it alone, then the fourth request of Moses (as) from Allah was that he said:

"And appoint for me an assistant from my family,"

Then he mentioned his brother in particular, and said:

"Aaron, my brother;"

Aaron was the elder brother of Moses. He was three years older than Moses, with a tall stature and a well-proportioned body, and with a very eloquent tongue and an excellent apprehension. He passed away three years before the death of Moses.

Aaron was one of the appointed messengers whom Allah bestowed on Moses (as) in a way of His

Mercy.

Then Moses stated his purpose why he asked Allah to appoint Aaron as his minister and assistant.

He said:

"Strengthen my back by him,"

And, in order to complete this meaning, he continued saying:

"And associate him (with me) in my affair."

Moses asked Allah that Aaron associated him both in the rank of Messengership and in accomplishing that great mission. Thus, Moses did not ask Allah, only for the ministry of Aaron, but he also requested for his prophethood. Yet, in all respects, Aaron was a follower of Moses in all affairs, and Moses was his leader.

The reason why it is said in the verse 'minister' is that a minister carries out the heavy affairs and duties of the guardian of the affairs. The Arabic word /wazir/ (minister) is derived from the word /wizr/ in the sense of 'a heavy load', and it is called to a person who carries the burden of other's responsibility on his back; and the Arabic term /'azri/ also means 'back'.

However, it has been cited in many commentary books that the Prophet of Islam (S) repeatedly recited these verses and said:

"My Lord! Like Moses, I also ask for an assistant from my family"[1]

Allamah Tabataba'i in The Commentary of Al-Mizan says:

"In the tradition of Rank, the holy Prophet (S) told Ali-ibn-Abitalib:

'O Ali! You are to me as Aaron was to Moses, save that there is no prophet after me'.

This tradition has been narrated in one hundred ways by the Sunnites and in seventy ways by the Shi'ite."

Again, some of the traditions recorded in the books compiled by the scholars of the Sunnite and the Shi'ite denote that the Prophet of Islam (S) asked Allah the same things that Moses had asked for the succession in his mission, with a difference that instead of Aaron he (S) mentioned the name of Ali (as) and said as follows:

"O Allah! I ask You the same thing that my brother Moses asked You that You expand my breast, and make easy for me my task, and loose a knot from my tongue that they may understand my saying, and appoint for me an assistant from my family, Ali, my brother.

My Lord! Strengthen my back by him, and associate him (*with me*) *in my affair, so that we glorify You much, and remember You abundantly; verily You are ever seeing of us."*

This tradition has been recorded in The Commentary of Durr-ul-Manthur, by Suyuti; in Majma'-ul-Bayan by the Late Tabarsi; and a great deal of the great scholars of the Sunnite and the Shi'ite have also narrated it with some differences, of curse.

Similar to this tradition is the tradition of Rank; wherein the Prophet (S) has said to Ali (as):

"Are you not content with (*this fact*) *that you are to me as Aaron was to Moses, save that there is no prophet after me?"*

This tradition, which has been cited in the first level books of the Sunnites, and as Mohaddith Bahrani has said in his book entitled 'Qayat-ul-Maram', it has been narrated in one hundred ways by the Sunnites and in seventy ways by the Shi'ite, is so authentic and valid that there is no room for any denial or rejection against it.

However, another tradition in respect of the rank and position of Amir-ul-Mu'mineen Ali-ibn-Abitalib (as) may be considered, too, wherein the Messenger of Allah (S) has said:

"Verily Ali is from me and I am from him; and he is the master of every believer after me."

(This statement is an indication to the rank of mastership and Imamate of Ali (as).)

This tradition has been authorized by many Islamic scholars, such as: Ibn-abi-'Asim, No. 1187; Al-Baqawi in Mu'jam-us-Sahabah, No. 20-q; Ibn-'Asakir, vol. 12, p. 108; Al-Juweyni, in Fara'id-us-Samtayn, vol. 1, p. 15; Fada'il-ul-Khamsah, vol. 1, p. 342; 'Abdu-r-Razzaq, in 'Amali, q-12: 1; At-Tayalisi, p. 829; Ahmad, vol. 4, p.p. 437-438; Al-Fada'il, p. 1035; Al-Quti'i in Ziyadatih, N. 1104; Ibn-ul-Maqazili, in Manaqib-i-Ali (as), pp. 221, 23, 224, and 230.

This very tradition in which the Prophet (S) says:

"Verily Ali is from me and I am from him, and he is the master of every believer after me"

is also recorded in Jami'ah, vol. 13, p. 164 and vol. 5, p.296, No. 3796, published in Al-Madinah by Tarmathi; Hilyat-ul-'Auliya', vol. 6, p. 294; Manaqib-ul-Kharazmi, p. 92; Jami'-ul-'Usul, vol. 9, p. 470; Asad-ul-Qayah, vol. 4, p. 27; Zakha'ir-ul-'Ughba, p. 68; Al-'Isabah, vol. 2, p. 503; Ash-Shajari-Fil-'Amali, vol. 1, p. 134;'Ihghagh-ul-Haghgh, vol. 4, pp. 37 and 210, and in some other volumes of it. Al-Qadir, by 'Allamah'Amini, vol. 1, p.376 and some other volumes of it; Tara'if, p. 65, by Sayyid-ibn-Tawus; Bihar-ul-'Anwar, vol. 38, p. 296

Surah Ta Ha – Verses 33 - 35

كَيْ نُسَبِّحَكَ كَثِيراً

وَنَذْكُرَكَ كَثِيراً

إِنَّكَ كُنتَ بِنَا بَصِيراً

33. “So that we glorify You much,”
34. “And remember You abundantly”
35. “Verily You are ever seeing of us.”

At first, we mention that Allah is Pure from any blemish and imperfection, then we glorify Him and thank Him in the same manner that the great prophets did as a duty. They purified Allah from any polytheistic matters, fancies, and superstitions.

The philosophy of government and power in a society is establishing spirituality in that society and promoting it there. Therefore, the true glorification of Allah is our struggling against the mischievous rulers.

Of course, that struggle is worthy that continues and is usually accompanied with much glorification and remembrance of Allah in all the times; else every one remembers the Lord at the time of danger and hardships.

Thus, Moses (as) states his words as follows:

“So that we glorify You much,”
“And remember You abundantly”
“Verily You are ever seeing of us.”

Prophets always saw themselves at the presence of Allah, and they were content with His Will and His Expediency.

Surah Ta Ha – Verses 36 - 37

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَامُوسَي

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَي

36. "Said He: 'You are granted your request, O Moses."
37. "And indeed We have conferred a favour on you another time."

Since in his sincere demands Moses (as) did not intend anything but to deliver a better and more complete service, Allah answered his requests promptly at the same time, and, as the verse remarks:

"Said He: 'You are granted your request, O Moses."

When Allah informed Moses that He had granted him his requests, then following to it, in the next verse, He mentions the Divine bounties given to Moses. It implies that this is not the first time that Allah has bestowed His fovours on him, but he has always been under the attentiveness and providence of Allah, and another time, in his childhood, he was conferred a favour, too.

The verse says:

"And indeed We have conferred a favour on you another time."

Surah Ta Ha – Verses 38 – 39

إِذْ أَوْحَيْنَآ إِلَي أُمّـِكَ مَا يُوحَي

أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنّي وَلِتُصْنَعَ عَلَي عَيْنِي

38. "When We inspired in your mother what must be inspired."
39. "(Saying) that: 'Cast him into a chest, then cast it into the sea, then the sea shall cast him up on the bank; there shall take him one (who is an) enemy to Me and an enemy to him.' And I cast down upon you love from Me (that every one may love you), in order that you might be brought up (and trained) in My sight."

In this verse, the revelation attracts the attention of Moses to the following facts.

It says:

"When We inspired in your mother what must be inspired."

This holy verse indicates that all the ways, which were ended to the deliverance of Moses (as) from the rips of Pharaohs in that age, were wholly taught to his mother.

Upon the meaning of this verse, in Jawami'-ul-Jami', the commentary, it is cited that: at the time when We inspired your mother whatever was inspirable; that inspiration caused your deliverance from being killed; or that We sent an angel to her, in the same manner as We sent it to Mary.

The purpose of 'inspiration' here is to inspire something to the heart, not the idiomatic term of revelation which is specially adapted for Divine prophets, since Messengership is particular to men, as Surah Yusuf, No. 12, verse 109 says:

"And We have not sent before you but men from (***among***) ***the people of the towns, to whom We sent revelations..."***

There was predicted for the people of Pharaoh that a child from the Children of Israel would come into existence who could destroy the kingdom of Pharaoh. In order to prevent that happening, Pharaoh had ordered his men to kill the sons of the Children of Israel and to keep their daughters alive to work as slave-maids and serving wenches for them.

However, Moses' mother felt that the life of her newborn child was in danger. At that moment the Lord, Who had appointed that child for a great raise, inspired in her heart as follows:

"(***Saying***) ***that: 'Cast him into a chest, then cast it into the sea..."***

The Arabic term /tabut/ means a wooden chest. It does not always mean, as some people think, the coffin wherein the dead bodies are put.

Next to it, the Qur'an adds implying that the sea is commissioned to cast it up over the bank so that, at last, the one who is the enemy of Allah and the enemy of him takes him and fosters him in his lap. The verse continues saying:

"...then the sea shall cast him up on the bank; there shall take him one (***who is an***) ***enemy to Me and an enemy to him.'..."***

And, in view of the fact that Moses (as) should be kept in a protective circle to be safe for the way he had in front of him full of ascent and descent, Allah cast a ray of His affection on Moses so that whoever saw him loved him in a manner that not only the one would not be willing to Kill him but also he might not accept that any harm should hurt him.

The Qur'an in this regard says:

"...And I cast down upon you love from Me (***that every one may love you***)***..."***

It has been said that the midwife of Moses (as) was one of the people of Pharaoh. She wanted to report his birth to the cruel men of the government.

But, for the first time, as soon as her eyes cast on the eyes of the newly born child, it seemed a light

glittered from the baby's eyes which brightened the depth of the heart of the midwife so that she loved him in a way that all kinds of evil thought departed from her mind.

At the end of this holy verse, the Qur'an refers to the aim of the event.

It says:

"...in order that you might be brought up (and trained) in My sight."

By the way, this verse leads us to the concept that whenever Allah intends an action to be done, He also provides its necessary means. Here, in order to protect Moses (as), He inspires in his mother that she casts her child into the sea.

Then He commands to the sea that it takes the chest carrying the child on the bank. He casts into the enemy's heart that he keeps him and He puts affection of the child in his heart.

Imam Baqir (as) said:

*"Allah put such a love of Moses in people's hearts that whoever saw him (as) was interested in him."*2

Surah Ta Ha – Verses 40

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَي مَن يَكْفُلُهُ فَرَجَعْناكَ إِلَي أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلا تَحْزَنَ وَقَتَلْتَ نَفْساً فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُوناً فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَي قَدَرٍ يَا مُوسَي

40. "When your sister goes forth to say: 'Shall I direct you to one who will nurse him?' So We returned you to your mother that her eye be refreshed and she should not grieve. And you did slay a man (of Pharaohic ones) but We delivered you from grief, and We tried you with various trials; then you did tarry a number of years among the people of Midian, then you came hither as ordained, O Moses!"

There were a few women who had a fundamental function in the history of the life and struggles of Moses (as). They were: Moses' mother, the sister of Moses, his wife, and the wife of Pharaoh.

Pharaoh's castle had been built by the Nile River. While Pharaoh and his wife were beside the water watching the waves, suddenly a mysterious chest attracted their attention to itself. He ordered his men to take the chest from the water. When they opened the door of the chest, surprisingly, found a beautiful newly born child in it, something that, perhaps, they would not think of.

Pharaoh realized that the child must be from the Israelites who, being afraid of his officials, had chosen that fate for him. Therefore, he ordered his men to kill him. But his wife, who was barren, loved him very much, and the mysterious ray, which glittered from the baby's eyes, penetrated into the whole parts of

the lady's heart, and attracted her to himself.

She appealed to Pharaoh for help and mercy and, calling the baby the delight of eyes, asked him to dispense with killing him; and, at last, she succeeded to make him agreeable with her request.

But, on the other hand, the child had become hungry. He was crying and shedding tears, while he suck milk from the nipple of none of the nurses that they brought for him.

Now the rest of the story is said by the Qur'an. After mentioning that Moses might be formed and trained in Allah's sight, it implies that: at the time when Moses' sister, with the command of the mother, was walking near by the Pharaoh's castle, and watching the circumstances thereabout, and the baby's fate in particular, she approached them to give them a suggestion.

The verse says:

"When your sister goes forth to say…"

She told the men of Pharaoh whether she introduced a woman to them who was able to nurse the baby.

The verse continues saying:

"…'Shall I direct you to one who will nurse him?'…"

Maybe, she added that this woman had a pure milk so that she was sure that the child would accept it.

The agents of Pharaoh became happy by that statement and began going with her toward that lady.

Moses' sister, who showed herself as an unacquainted person and a stranger, informed the mother of the matter. The mother also, without losing her coolness, went into the court of Pharaoh.

As soon as the child was put inside the lap of mother and smelt the smell of his mother, an acquainted smell, he took the nipple of the mother eagerly and sucking milk with a great love and interest. The sound of joy and happiness was heard from the audience, and the signs of pleasure and delight appeared in the eyes of Pharaoh's wife.

Pharaoh trusted the child with her, and his wife emphasized very much on the care and protection from the child, and she ordered her that the child should be brought to her in short distances of time to see him.

It is in this condition that Qur'an says:

"…So We returned you to your mother that her eye be refreshed and she should not grieve…"

Several years passed and Moses (as) fostered in a circle of Divine Mercy and love and inside a secure and safe Place, until he gradually became a lad.

One day, he was walking along a road where he saw two men who were quarrelling with each other. One of them was from among the Children of Israel and the other was a Coptic (one of the Egyptians who were the adherents of Pharaoh).

Moses (as) went to help the oppressed one who was from the Children of Israel, and, in order to defy him, bruised a sharp knock on the body of the Coptic man. This defense from the oppressed, with that very single knock, caused the Coptic man to die.

As some friends of Moses recommended him, he came out privately from Egypt and went unto Madyan and found a safe and sound shelter with Shu'ayb (Jethro), the prophet, explanation of which will be detailed in the commentary of Surah Al-QasasNo. 28, Allah Willing.

It is in this point that, addressing Moses (as), the Qur'an says:

"...And you did slay a man (of Pharaohic ones) but We delivered you from grief..."
"...and We tried you with various trials..."

And, after paving this long path and being bodily and spiritually prepared, because of those events and trials that he passed successfully and with eminence, Moses (as) was addressed as follows:

"...then you did tarry a number of years among the people of Midian, then you came hither as ordained, O Moses!"

However, passing the hard stages of trials was a preparation for reaching the rank of Messengership from the side of Allah and the spiritual state.

Surah Ta Ha – Verses 41 – 44

وَاصْطَنَعْتُكَ لِنَفْسِي

اذْهَبْ أَنتَ وَأَخُوكَ بِآيَاتِي وَلاَ تَنِيَا فِي ذِكْرِي

اذْهَبَآ إِلَي فِرْعَوْنَ إِنَّهُ طَغَي

فَقُولاَ لَهُ قَوْلاً لَّيِّناً لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَي

41. "And I have (prepared and) chosen you for Myself."
42. "Go you and your brother, with My signs (miracles), and be not remiss in remembrance of

Me.”

43. “Go, you both, unto Pharaoh! verily he has transgressed (the bounds).”

44. “Yet speak gently to him, perhaps he may get admonished or fear (Allah).”

Allah, in this holy verse, informs Moses that He has chosen him for His revelation and Messengership and that he should be a medium between Him and people. He has chosen him for the heavy duty of receiving Divine revelation, for achieving the Messengership, and for guiding and leading His servants.

He trained Moses and tried him in the currents of difficult events and gave him power and ability in order that he became apt from any point of view so that he could afford that great mission successfully.

The verse says:

“And I have (prepared and) chosen you for Myself.”

The Arabic term /'istina‘/ is derived from /sana‘a/ in the sense of ‘emphasizing and insisting on taking necessary action for improving something.’

As Raqib has cited in his Arabic dictionary by the name of Mufradat, the Qur’anic phrase means: ‘We have improved you from any point of view as if I want you for Myself’; and this is the most affectionate statement that Allah has said upon this great prophet.

Then, in the next verse, it implies: now that everything has been prepared, and all necessary means have been provided with Moses, addressing both him and his brother, Allah (s.w.t.) says:

“Go you and your brother, with My signs (miracles)...”

These Divine signs, which encompass both the two great miracles of Moses, and other signs of Allah, and the Divine teachings and programs themselves are also denotations to the rightfulness and legitimacy of his invitation.

So, in order to strengthen their spirits and that they increase in their effort and endeavour, He adds:

“...and be not remiss in remembrance of Me.”

Since remission and abandoning sharp conclusiveness may destroy the result of all efforts, therefore, they must stand firmly and fear of no adventure. They must not relax their efforts before any power, either.

After that, the main aim of this task and the point toward which they should direct their struggle has been defined.

It says:

"Go, you both, unto Pharaoh! verily he has transgressed (the bounds)."

The factor of all afflictions of that vast country was, Pharaoh, because the cause of progression or retardation, happiness or wretchedness, of a nation, before anything else, is the leaders and authorities of that nation.

Then, at the beginning, the style of confronting Pharaoh which can be effective, and that they might influence fruitfully in him, is stated as follows:

"Yet speak gently to him, perhaps he may get admonished or fear (Allah)."

Explanations

1. The secret of a person's success has lied in a full and permanent attention to Allah.

2. The first stage is self-improvement, and then the improvement of the society comes forth.

3. A preacher or an emissary should be brave, decided, and impenetrable so that the palace, power, and dignity of the cruel ruler do not make him terrified in accomplishing his mission, or that, in negligence from the remembrance of Allah, he leaves out the necessary explicitness.

4. The first step in enjoining right and forbidding wrong, and guiding the society, is a gentle speech. Even in facing with the most tyrannical ones, at first, the words should be clement and kind. Never must we be despair of the guidance of others.

5. If a person is sent for an action as a manager, it must be tried that his spirit be filled with love and feeling of pride and encouragement.

Surah Ta Ha – Verses 45 - 46

قَالاَ رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَى

قَالَ لاَ تَخَافَا إِنَّنِي مَعَكُمَآ أَسْمَعُ وَأَرَى

45. "They (Moses and Aaron) said: 'Our Lord! Verily we fear that he may exceed against us, or that he may wax insolent."
46. "Said He: 'Fear not. Verily I am with you both, hearing and seeing'."

The Arabic word /faruta/ means: 'to precede, to be extravagantly reproachful or insolent'. Therefore the phrase mentioned in the verse means: 'we are afraid that Pharaoh, before our reasoning and bringing miracles, precedes us and increases his insolence against the Children of Israel'.

The verse says:

"They (Moses and Aaron) said: 'Our Lord! Verily we fear that he may exceed against us, or that he may wax insolent."

The thing, which is blameworthy for the prophets, is heartily fear from other than Allah; else, natural fear is necessary for nature of those nobles and for all human beings. Every person, of course has this fear before dangers.

Then, in the next verse, the Qur'an implies that they should not fear, because not only Allah is with them, but also He helps them and guards them.

The verse says:

"Said He: 'Fear not. Verily I am with you both, hearing and seeing'."

Whatever Pharaoh asked them, He hears and reveals its answer to them; and whatever he decides against them, He sees and defends them.

Similar to this meaning is mentioned in Surah Al-Qasas, No. 28, verse 35, where it says:

"...and We will give you both an authority, so that they shall not reach you...".

At the end, it is necessary to note that although all humankind are under the grace and mercy of Allah, yet His grace is more for the prophets.

Thus, having faith for the believers that they are at the presence of Allah, and being certain that the Divine helps are the factors of their bravery and spirits, as the current verse says:

"...verily I am with you both..."

Surah Ta Ha – Verses 47 - 48

فَأْتِيَاهُ فَقُولاَ إِنَّا رَسُولاَ رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَآئِيلَ وَلاَ تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ وَالسَّلاَمُ عَلَي مَنِ اتَّبَعَ الْهُدَي

إِنَّا قَدْ أُوحِيَ إِلَيْنَآ أَنَّ الْعَذَابَ عَلَي مَن كَذَّبَ وَتَوَلَّي

47. "So go you both unto him and say: '(O Pharaoh!) Verily we are Messengers from your Lord. Send forth, therefore, the Children of Israel with us and do not chastise them. We have brought you a sign (a miracle) from your Lord, And peace will be upon him who follows the guidance!"
48. "Verily it has been revealed unto us that the chastisement will be upon him who rejects (the

Divine Signs*) *and turns away."

Since teaching and guidance of cruel leaders to the right way had been an important and very hard task, Allah has repeated the command of going toward Pharaoh.

Allah has stated for them the method of their invitation at the presence of Pharaoh in five short, conclusive, and expressive sentences.

One of them concerns the main mission; the second states the content of the mission; the third mentions the reason and the evidence of their mission; the fourth is the encouragement of those who accept the invitation; and the fifth is a threat against the opponents of it.

At first it says:

"So go you both unto him and say: '*(*O Pharaoh!*) *Verily we are Messengers from your Lord..."

Then it continues saying:

"...Send forth, therefore, the Children of Israel with us and do not chastise them..."

After that, the revelation points to their evidence by saying:

"...We have brought you a sign (***a miracle***) ***from your Lord..."***

Therefore, as intellect directs, it is necessary that you ponder over our words and if they are right, you ought to accept them.

Then, as an encouragement of the believers, it adds:

"...And peace will be upon him who follows the guidance!"

This phrase may point to another meaning, too. It may say that safety and prosperity both in this world and the Hereafter belongs to those who follow the godly guidance. They will be free from disquiets, offences, Divine painful punishments, and social and personal difficulties of life. This is, in fact, the result of Moses' invitation.

At last, in the next verse, Moses and Aaron are told to say to Pharaoh the evil end of his disobedience from this invitation, by saying:

"Verily it has been revealed unto us that the chastisement will be upon him who rejects (***the Divine Signs***) ***and turns away."***

This is a fact that ought to be said to Pharaoh manifestly.

Surah Ta Ha – Verses 49 - 52

قَالَ فَمَن رَبُّكُمَا يَا مُوسَي

قَالَ رَبُّنَا الَّذِي أَعْطَي كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَي

قَالَ فَمَا بَالُ الْقُرُونِ الأُولَي

قَالَ عِلْمُهَا عِندَ رَبِّي فِي كِتَابٍ لاَّ يَضِلُّ رَبِّي وَلاَ يَنسَي

49. "He (Pharaoh) said: 'Who then is the Lord of you two, O Moses?'"
50. "He said: 'Our Lord is He Who gave everything its creation. Then guided (it) aright'."
51. "(Pharaoh) said: 'What then is the state of the former generations?'"
52. "He said: 'The knowledge of them is with my Lord in a Book. My Lord neither errs, nor does He forget'."

Here, the Holy Qur'an directly refers to the sayings of Moses and Aaron to Pharaoh. When Moses was faced with Pharaoh, he repeated the proper and effective sentences that Allah (s.w.t.) had taught him at the time of the command of Messengership. These verses have been explained formerly.

When Pharaoh heard these words, his first reaction was that:

"He (Pharaoh) said: 'Who then is the Lord of you two, O Moses?'"

It is wonderful that Pharaoh, who was proud and conceited, did not agree even to say 'Who is my Lord that you claim?', but he said:

'Who then is the Lord of you…?'

Moses (as) at once offered a very inclusive but short introduction about the Lord, as follows:

"He said: 'Our Lord is He Who gave everything its creation. Then guided (it) aright'."

In this short saying, Moses (as) pointed to two fundamental principals of creation and existence, each of which is some independent and clear evidence unto the recognition of Allah.

Moses (as) intends to make Pharaoh understand that this world of existence is limited neither to him, nor to the land of Egypt; neither is it restricted to the present nor to the past. This vast world has an old and

future age when neither he nor Pharaoh had been or will be living.

Then, two main problems are outstanding in this world: providing the necessities, and applying the powers and possibilities alongside the path of progression of the beings. These can make Pharaoh acquainted with the Lord very well.

When Pharaoh heard this interesting inclusive answer, he asked another question, and said if the situation was like that what about the former people of them?

The verse says:

*"(**Pharaoh**) **said: 'What then is the state of the former generations?'"***

In answer to this question of Pharaoh concerning the whole specifications of the former generations, Moses' reply was as follows:

"He said: 'The knowledge of them is with my Lord in a Book. My Lord neither errs, nor does He forget'."

Thus, their account is preserved and, finally, they will receive the fruit of their deeds, whether they are good rewards or dreadful retributions.

Surah Ta Ha – Verses 53

الَّذِي جَعَلَ لَكُمُ الاَرْضَ مَهْداً وَسَلَكَ لَكُمْ فِيهَا سُبُلاً وَأَنزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجْنَا بِهِ أَزْوَاجاً مِن نَبَاتٍ شَتَّي

53. "'He Who made the earth for you a cradle, and made for you therein paths, and sent down water from the sky'. Then, thereby, We brought forth kinds of diverse pairs of plants."

The Qur'anic phrase which says: /salaka lakum/ can be rendered into two forms: 1) Those roads and ways that Allah has arranged on the ground for men along which they may pass. 2) The ways of gaining incomes.

In introducing Allah (s.w.t.) to Pharaoh, Moses (as) said that his Lord is He Who gave every thing its creation, and then guided it aright. Now, through these verses, he points to some species of the Divine guidance in the nature.

The abovementioned holy verse says:

"'He Who made the earth for you a cradle, and made for you therein paths, and sent down water from the sky'. Then, thereby, We brought forth kinds of diverse pairs of plants."

However, the statement of Moses (as) was around the subject of Monotheism and knowing Allah.

Therefore, in this verse, the revelation has pointed to four parts of the great bounties of Allah which form the precedence of man's life.

Before anything else, the place of residence and having peace is necessary. Then, next to it, communication paths come forth. After that water and different agricultural products are important. So, the creation of the earth and its conditions are not aimless; they are for human kind.

By the way, mentioning the law of conjugality in plants is one of the scientific miracles of the Qur'an, which has been remarked in this verse.

1. The Commentary books of Durr-ul-Manthur and Nur-uth-Thaqalayn.
2. Nur-uth-Thaqalayn, vol. 3, p. 77

Section 3: Moses' Encounter with Pharaoh

Surah Ta Ha – Verses 54 – 55

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِأُولِي النُّهَىٰ

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

54. "Eat (for yourselves) and pasture your cattle; verily in this there are signs for men of thought."
55. "From it (the earth) We created you, and into it will We return you, and from it will We bring you forth a second time."

This verse has referred to the fifth and the last bounty of this group of Divine bounties where, implying the vegetables, it says:

"Eat (for yourselves) and pasture your cattle..."

And, at the end of the verse, the Qur'an, pointing to all these bounties, says:

"...verily in this there are signs for men of thought."

That is, the responsible intellects and dutiful minds can comprehend this fact.

The Arabic term /nuha/ is the plural form of /nahiyah/ derived from /nahy/ which means 'to prohibit'; and

/’ulinnuha/ means: ‘the people endued with understanding and intellect’. The wisdom in Arabic is called /nuhiyah/ because it prohibits man from following low desires.[1]

Once the holy Prophet (S) was asked:

“Who are /’ulinnuha/?”

The Messenger of Allah (S) said:

“They have a good character, and they are kind unto the mothers and fathers; they help the poor, the (needy) neighbours, and the orphans; they feed (the hungry ones with) food. They spread peace and comfort in the world; and they establish prayer while people are sleeping and unaware.”[2]

Then, in the next verse, concerning the statement of Unity in these verses, and the creation of the earth and its bounties, Resurrection has also been pointed out.

It says:

“From it (the earth) We created you, and into it will We return you, and from it will We bring you forth a second time.”

Amir-ul-Mu’mineen Ali (as) has considered the secret of the couple of prostrations in each unit (rak‘at) of prayer and said:

“The first prostration means: ‘O Allah! At first I was from this soil’. When you raise your head from the ground, it means that: ‘You have brought me out from this soil’. The second prostration means that: ‘You will return me unto this soil’; and when you raise your head from the second prostration, it means that: ‘You will raise me up again from the soil in Hereafter’.”[3]

Surah Ta Ha – Verses 56 - 57

وَلَقَدْ أَرَيْنَاهُ ءَايَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَي

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَي

56. “And indeed We showed him (Pharaoh) Our signs, all of them, but he rejected and refused.”
57. “Said he: ‘Have you come to us to drive us out of our land with your magic, O Moses?’”

In this holy verse, another stage of the dispute of Moses (as) and Pharaoh has been reflected. The Holy Qur’an begins this part of the incident with the following statement implying that all the Divine signs were shown to Pharaoh but none of them affected in his dark heart.

The verse says:

"And indeed We showed him (Pharaoh) Our signs, all of them, but he rejected and refused."

This meaning refers to the miracles that, at the beginning of his invitation, Moses (as) showed Pharaoh. They were the miracles of the Rod and the White Hand and the inclusive content of his heavenly invitation.

Now we may note to what Pharaoh, the tyrant, the proud, and the obstinate, answered in front of Moses and his miracles, and, as it is the custom of all unreasonable rulers, how he accused that Messenger.

The verse says:

"Said he: 'Have you come to us to drive us out of our land with your magic, O Moses?'"

This statement, as Pharaoh declared, is an indication to this meaning that they know that the subject of prophethood and invitation to Monotheism, accompanied with these miracles, are all some plots to overcome their government and that Moses wanted to expel them and the captains from the habitable land of their ancestors.

This accusation is just the same weapon that all the unreasonable rulers and colonialists have had and applied throughout the history.

Wherever they found themselves in a danger, in order to defy people alongside their own benefits, they propounded the subject of the danger which threatened the country. Country, in that circumstance, meant the government of those tyrannical rulers, and its existence meant the existence of theirs.

Surah Ta Ha – Verses 58 - 60

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِداً لاَّ نُخْلِفُهُ نَحْنُ وَلآَ أَنتَ مَكَاناً سُوًي

قَالَ مَوْعِدُكُمْ يَوْمُ الزِّينَةِ وَأَن يُحْشَرَ النَّاسُ ضُحًي

فَتَوَلَّي فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَي

58. "(Pharaoh continued,) 'Then we too will surely bring you sorcery the like of it; therefore appoint a tryst between us and you which neither we nor you shall fail to keep, in a place alike for both'."
59. "(Moses) said: 'Your tryst shall be the day of festival, and let the people gather together at the

high noon'."

60. "So Pharaoh turned his back and gathered his plan (fully), then (on the appointed tryst) he came again."

As this holy verse implies, Pharaoh added that Moses should not suppose that they were not able to bring some magic similar to those of his, but certainly he would bring it soon.

The verse says:

"(Pharaoh continued,) 'Then we too will surely bring you sorcery the like of it..."

And in order to show a sharper conclusiveness, Pharaoh wanted Moses to appoint its date.

The verse says:

"...therefore appoint a tryst between us and you which neither we nor you shall fail to keep, in a place alike for both'."

But Moses, without losing his coolness, nor feeling any terror in himself, clearly and decisively responded him that he was ready, too, to define the day and the hour of the meeting just then.

The verse says:

"(Moses) said: 'Your tryst shall be the day of festival, and let the people gather together at the high noon'."

However, after observing the wonderful miracles of Moses and the psychological effect of those astonishing miracles on his companions, Pharaoh decided, by the help of his sorcerers, to challenge. Therefore, he appointed a proper tryst with Moses (as) and left that meeting. He gathered all his plots and plans then and brought them wholly available on the appointed day.

The verse says:

"So Pharaoh turned his back and gathered his plan (fully), then (on the appointed tryst) he came again."

The logical and free discussions, of course, should be performed at the presence of people, while the factors of 'time' and 'place' must not be neglected, either. Thus, one of the best arrangements that Moses (as) made was that he utilized the national day.

He gathered, on that day, an assembly which became fruitful and supreme. On that day, he behaved with such a manner that, when the sorcerers saw his miracles, they all changed their mind and their belief.

Surah Ta Ha – Verses 61 - 62

قَالَ لَهُمْ مُوسَي وَيْلَكُمْ لاَ تَفْتَرُوا عَلَي اللَّهِ كَذِباً فَيُسْحِتَكُم بِعَذَابٍ وَقَدْ خَابَ مَنِ افْتَرَي

فَتَنَازَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسَرُّوا النَّجْوَي

61. "Moses said to them: 'Woe to you! Do not forge a lie against Allah, lest He destroy you with a chastisement, and indeed he who forges (a lie) fails."
62. "Then they disputed upon their affair among themselves and kept the discourse secret."

At last, the appointed day came. Moses (as) was standing in front of the crowd of people. A crowd among which there were some sorcerers, the number of them, as some commentators have said, was seventy two men. Some other commentators have said that they were four hundred magicians, or more than that.

Another group of that crowd were companions of Pharaoh and Pharaoh himself. And, finally, the third group of them, which formed the majority of the crowd, was the ordinary people who had come to watch the event.

At this time, Moses turned his face toward the sorcerers, or the companions of Pharaoh and sorcerers, and, as the verse says:

"Moses said to them: 'Woe to you! Do not forge a lie against Allah, lest He destroy you with a chastisement, and indeed he who forges (a lie) fails."

The purpose of Moses (as) from saying:

"Do not forge a lie against Allah"

was something or someone that was considered as a partner of Allah; or that they attributed sorcery to the Miracles of the Messenger of Allah and accepted Pharaoh as their god.

This very decisive word of Moses, whose tone was the tone of the invitation of all true prophets and had no similarity to the word of the sorcerers, affected on the minds of some people and produced a kind of divergence between the beliefs of the crowd.

Some of them demanded the gravity of action, while some others fell in doubt and uncertainty, and probabled that Moses was a great prophet of Allah and his warnings might be actual; in particular that his plain clothes and the clothing of his brother, Aaron, were the same simple clothing of a shepherd.

In spite of their loneliness, there was not seen any faint or weakness in their decided faces. This was

counted as another evidence for the nobility of their sayings and programs.

Therefore, the Qur'an says:

"Then they disputed upon their affair among themselves and kept the discourse secret."

Thus, you ought to enjoin good and forbid evil, then if it does not affect on some people at least, in some others may create doubt.

However, considering the divine miracles as sorcery, is a forging against Allah; and a calumniator against Allah both fails in this world and will be punished in the next world. Before bringing a miracle, of course, teaching people and warning them is necessary.

Surah Ta Ha – Verses 63 - 64

قَالُوا إِنْ هَذَانِ لَسَاحِرَانِ يُرِيدَانِ أَن يُخْرِجَاكُم مِنْ أَرْضِكُم بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَي

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفّاً وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَي

63. "They said: 'These two are certainly two sorcerers who intend to drive you out from your land by their sorcery and wipe out your superior way."
64. "Therefore gather your plan (fully); then come in (an orderly) line, and whoever today is uppermost will be indeed successful."

Authorities and rulers have an important function in the convictions of people. In the same manner that Pharaoh told Moses that he had come to them to drive them out of their land with his magic,4his adherents, too, declared the same thing in this verse about Aaron and Moses.

The verse says:

"They said: 'These two are certainly two sorcerers..."

Therefore, the sorcerers were told that they should not fear to combat with those two, because these were the most outstanding and the greatest magicians of that large country.

Another matter that the sorcerers were told was that the two wanted to drive them out from their land by their sorcery, the land which was very dear for them as their souls, to which they belonged and it belonged to them.

The verse says:

“...who intend to drive you out from your land by their sorcery...”

Moreover, they added that those two did not suffice to drive them out from their country, but they wanted to play with their sacred things and to vanish their superior school and rightful religion.

The verse continues saying:

“...and wipe out your superior way.”

Then, the sorcerers were recommended that they would never doubt in coming united into the scene of struggle and in one row, and:

“Therefore gather your plan (fully); then come in (an orderly) line...”

The reason and secret of the victory in that significant combat was stated for them that it was in their unity.

And, finally, the success and prosperity would be of that group on that day that could prove its superiority over the opposite group.

The verse continues saying:

“...and whoever today is uppermost will be indeed successful.”

Surah Ta Ha – Verses 65 - 67

قَالُوا يَامُوسَي إِمَّآ أَن تُلْقِيَ وإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَي

قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّها تَسْعَي

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَي

65. “They (the sorcerers) said: ‘O’ Moses! Will you throw, or shall we be the first who throw?’”
66. “He (Moses) said: ‘Nay, do you throw (yours)!’ Then behold, their ropes and their rods seemed to him, by their sorcery, as if they were sliding.”
67. “Then Moses felt in himself a fear.”

The Arabic word /hibal/ is the plural form of /habl/ which means ‘rope, string’, and the Arabic term /‘isiyy/ is the plural form of /‘asa/ (rod, stick).

The Qur'anic term /'aujasa/ is derived from /wajasa/ in the sense of 'a hidden sound' and thus the word /'ijas/ is applied for the things which are hidden in inward.

Amir-ul-mu'mineen Ali (as) in Nahjulbalaqah, concerning The Commentary of the last verse of the verses mentioned in the above, says:

*"The fear of Moses (as) was for the effect of sorcery on the ignorant people."*5

However, the sorcerers untied and made decision to stand against Moses and challenge with him.

When they entered into the concerning arena, they began saying as follows:

"They (the sorcerers) said: 'O' Moses! Will you throw, or shall we be the first who throw?'"

But Moses (as), who was completely assured of his final victory, did not make any haste; and apart from it, in such circumstances winner is usually he who does not take the lead.

Therefore, he responded them like this:

"He (Moses) said: 'Nay, do you throw (yours)!'..."

The sorcerers accepted it and whatever means, such as ropes and rods, they had brought with them they cast wholly on the land of arena. And, if we accept the narration which indicates they were one thousand sorcerers, that means that, in a moment, thousands of ropes and rods, in which some special material had been stored, were thrown in the middle of arena in front of the crowd.

Then, suddenly, as a result of their sorcery, their ropes and rods seemed to the people and Moses (as) as if they were moving.

The verse continues saying:

"...Then behold, their ropes and their rods seemed to him, by their sorcery, as if they were sliding."

Yes, those ropes ands rods, in the form of some small and big snakes, in different colours and kinds, began sliding on the ground.

It was a wonderful scene. The sorcerers, who not only were numerous but also knew well the style of using the mysterious physical and chemical peculiarities of the materials and the like of them. It could penetrate in the thoughts of the audience so amazingly that they imagined that those lifeless various things were animated.

The people of Pharaoh made a happy clamor. Some of them, because of horror, cried and withdrew themselves.

It was at this moment that Moses (as) was nearly frightened at the situation, thinking that people might be so seriously charmed by that event that it was not easy for him to return them and their thoughts back to the reality.

The verse says:

"Then Moses felt in himself a fear."

Surah Ta Ha – Verses 68 – 70

قُلْنَا لاَ تَخَفْ إِنَّكَ أَنتَ الأَعْلَي

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلاَ يُفْلِحُ السَّاحِرُ حَيْثُ أَتَي

فَأُلْقِيَ السَّحَرَةُ سُجَّداً قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَي

68. "Said We: 'Fear not! Verily you are the uppermost."
69. "And throw down what is in your right hand! It will swallow up, what they have made. Verily what they have made is but a plan of a sorcerer, and the sorcerer will not be successful wherever he goes'."
70. "Then the sorcerers fell down in prostration, saying: 'We believed in the Lord of Aaron and Moses!'"

With no condition Allah (s.w.t.) promises His Messenger to promote him. But He promises the believers to promote them upon the condition that they believe and keep their loyalty to Faith.[6]

The reason of it is that prophets are loyal, but the believers may leave out their loyalty. Therefore, Allah says that they are the uppermost if they are faithful.

However, at this time, the divine help and assistance came to Moses and the revealed command of Allah defined his duty, as the Qur'an says:

"Said We: 'Fear not! Verily you are the uppermost."

Thus, Moses (as), who had lost his courage for a short moment, took heart again.

For the second time Moses (as) was addressed and he was commanded:

"And throw down what is in your right hand! It will swallow up, what they have made. Verily what they have made is but a plan of a sorcerer..."

Since the act of a sorcerer depends on the man's limited ability while a Divine miracle originates from the infinite power of Allah, therefore a sorcerer can perform only the things which he has practiced formerly.

That is why the verse continues saying:

"...and the sorcerer will not be successful wherever he goes'."

It is interesting that the revelation does not say: 'Throw down your rod', but it says:

"Throw down what is in your right hand!"

This meaning may be as a heedlessness to the rod and an indication to the fact that 'rod' itself is not an important thing, but the thing, which is important, is the Will and command of Allah wherewith the less significant thing than the rod can work as it did.

When Moses (as) was ordered to throw down his Rod and he threw it down, the Rod changed into a huge snake and swallowed all the means and tools of sorcerers' magic. A great uproar and tumult appeared among those people. Pharaoh was very terrified, and his companions attending there were also terribly surprised.

The sorcerers, who recognized sorcery from other than sorcery, convinced themselves that it was nothing save the Divine miracle and that Moses (as) was certainly a messenger from the side of Allah.

Therefore, as the verse says:

"Then the sorcerers fell down in prostration, saying: 'We believed in the Lord of Aaron and Moses!'"

However, as soon as the sorcerers understood that the act of Moses (as) was not a sorcery, they involuntarily fell down in prostration and, those who were infidels in the morning, joined the group of witnesses of the way of Allah in that very evening, and by saying:

"We believed in the Lord of Aaron and Moses",

they confessed that their action they performed had been wrong.

They applied the word of 'Lord' in their sentence:

'***The Lord of Aaron and Moses***'

since Pharaoh had considered himself the Lord of those people. If they had used only the name of Moses in their statement and said simply 'the Lord of Moses', Pharaoh might have said: that he had trained Aaron. That was why the sorcerers, next to the word 'Lord', at first mentioned Aaron and then

added the appellation of Moses (as).7

Surah Ta Ha – Verse 71

قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ۖ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَىٰ

71. "Said (Pharaoh): 'Did you believe in him before I should give you permission? Verily he is the chief of you who has taught you sorcery, so I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you upon the trunks of palm-trees, and you shall certainly know which of us is more severe and more lasting in punishment'."

Pharaoh had gathered all the skilful and expert persons in order to annihilate the truth, but they entirely were guided to uprightness by Moses (as).

It is evident that that deed of the sorcerers was a sharp stroke over the entity of Pharaoh and his arrogant, egoistic, and tyrannical government, so that it quivered all the pillars of it. Therefore, he had no way save shouting angrily, threatening violently, and showing his might and honour apparently.

Then he addressed the sorcerers and behaved as follows:

"Said (Pharaoh): 'Did you believe in him before I should give you permission?..."

This arrogant tyrant, not only claimed that he governed over the lives and bodies of people, but also he desired to say that their hearts were at his disposal and belonged to him; so that they should decide with his permission.

Pharaoh did not suffice even to that, and at once he accused the sorcerers with an accusation, claming that they had plotted that plan from before, he said:

"...Verily he is the chief of you who has taught you sorcery..."

Undoubtedly Pharaoh knew and was certain that his saying was a lie, but it is known that the arrogant and unreasonable rulers usually do not care any false or accusation when they feel their illegitimate position is in danger.

Moreover, he did not suffice only to that vice, either. He threatened the sorcerers to death with the most violent tone, when he said:

"...so I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you upon the trunks of palm-trees, and you shall certainly know which of us is more severe and more lasting in punishment'."

However, prophets work on the spirits of men, but the tyrannical rulers take vengeance by hurting on their bodies. They are neglectful that conventions and beliefs of people cannot be changed by torturing and killing them.

Surah Ta Ha – Verses 72 – 73

قَالُوا لَن نُؤْثِرَكَ عَلَي مَا جَآءَنَا مِنَ الْبَيِّـنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَآ أَنتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَآ

إِنَّآ ءَامَنَّا بِرَبِّـنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّـحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَي

72. "They said: 'Never will we prefer you (O Pharaoh) to the clear proofs (miracles) that have come to us, and to Him Who created us! Decree then whatever you desire to decree, for you may decree only about the life of this world."
73. "Verily we have believed in our Lord that He may forgive us our faults, and the sorcery to which you did compel us. Allah is better and more lasting."

Faith gives man both power and daring. Now, it is worthy to see what the reaction of the sorcerers was before the intensive threats of Pharaoh. They not only were not terrified and did not decamp, but also proved their presence in the scene more decisively.

The verse says:

"They said: 'Never will we prefer you (O Pharaoh) to the clear proofs (miracles) that have come to us, and to Him Who created us!..."

They told Pharaoh to command whatever he desired, but he should know that he could command only in the life of this world and, in Hereafter, where they are successful, he will be involved with the worst punishments.

The verse continues saying:

"...Decree then whatever you desire to decree, for you may decree only about the life of this world."

Then, the sorcerers added this meaning to their statement, saying:

"Verily we have believed in our Lord that He may forgive us our faults, and the sorcery to which you did compel us. Allah is better and more lasting."

In this way, briefly they implied that their goal was to be forgiven and to be purified from their former sins including opposing against the true Messenger of Allah.

The Arabic term /xataya/ is the plural form of /xati'ah/ which is called to the deliberate faults.[8]

The Qur'anic phrase which is recited: /ma'akrahtana'alayhi min-as-sihr/ means 'We ask Allah to forgive us our faults and sorcery to which you did compel us'. And the objective meaning of /'ikrah min-as-sihr/ is the summoning of the sorcerers and the act of their sorcery.

He who risks his own life in the path of Allah, grows in right conduct more and more at any moment.

In these holy verses, the sorcerers stated three meanings concerning Allah (s.w.t.).

They said:

'To Him Who created us';
'We have believed in our Lord';

and

'Allah is better and more lasting'.

Imam Sadiq (as) in a tradition has said:

"Whoever counts himself better than others is a tyrant".

He was asked then, whether those good doers who count themselves better than evildoers are tyrants. Imam said the explanation of the belief of the sorcerers, indicating that a person may change his mind in some moments; therefore, they should not count themselves better since they are not aware of the end.[9]

Surah Ta Ha – Verses 74 – 76

إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِماً فَإِنَّ لَهُ جَهَنَّمَ لاَ يَمُوتُ فِيهَا وَلاَ يَحْيَي

وَمَن يَأْتِهِ مُؤْمِناً قَدْ عَمِلَ الصَّالِحَاتِ فَأُوْلَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَي

جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الاَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَآءُ مَن تَزَكَّي

74. "Verily he who comes guilty to his Lord, then for him is Hell, wherein he shall neither die (to deliver) nor live (easily)."
75. "And whoever comes to Him a believer (and) he has done righteous deeds, for such are the most sublime degrees."
76. "(And) Gardens of Eternity beneath which rivers flow wherein shall they abide forever and

***this is the reward of him who purifies himself* (*from evil*).*”*

After that sorcerers believed, they told Pharaoh that his deeds of torture and murder were only for the life of this world while the wrath and Grace of Allah is permanent. The Fire of Hell for the people of Hell is eternal, and the people of Paradise abide in Paradise forever.

The place of a believer, in Hereafter, is Heaven, but gaining a higher degree therein depends on the amount of his purification for which he must struggle and purify himself from pollutions and corruptions in the world from any point of view.

Among them are: refinement of the soul from deviated beliefs, purification of character from vices, purification of body from treachery and perfidy, and purification of deeds and behaviour from indecent acts.

Thus, the Qur’an in these verses implies that the sorcerers told Pharaoh that the reason that they believed in Truth was clear, because:

“Verily he who comes guilty to his Lord, then for him is Hell…”

And the great inflection of such a person in Hell is that neither he dies therein to deliver from chastisement, nor does he live easily, but he permanently flounces between death and life, a life which is more bitter and difficult than death.

The verse continues saying:

*“…**wherein he shall neither die*** (***to deliver***) ***nor live*** (***easily***).*”*

And, on the contrary, there is the state of the believers.

The verse says:

“And whoever comes to Him a believer (***and***) ***he has done righteous deeds, for such are the most sublime degrees.”***
“(***And***) ***Gardens of Eternity beneath which rivers flow wherein shall they abide forever and this is the reward of him who purifies himself*** (***from evil***).*”*

How well those sorcerers purified themselves! When they decided to embrace the Truth and to be heartily steadfast in its path, then they believed firmly and frankly, so that, as the great commentator, the Late Tabarsi, has said:

“They were sorcerers and infidels in the morning but, in that very evening, they became the righteous witnesses of the path of the Truth.”

1. adopted from Al-Mizan, the Commentary

2. The Commentary of Nur-uth-Thaqalayn
3. Bihar-ul-'Anwar, vol. 85, p. 132
4. The current Surah, verse 57
5. Nahjul-Balaqah, sermon 6
6. Verse 76 from the current Surah
7. The commentary of Maraqi
8. The dictionary of Lisan-ul-'Arab
9. Usul-i-Kafi, vol. 8, p. 328

Section 4: The Children of Israel Follow Moses

Surah Ta Ha – Verses 77 - 79

وَلَقَدْ أَوْحَيْنَآ إِلَي مُوسَي أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقاً فِي الْبَحْرِ يَبَساً لاَّ تَخَافُ دَرَكاً وَلاَ تَخْشَي

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُم مِنَ الْيَمِّ مَا غَشِيَهُمْ

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَي

77. "And We indeed revealed unto Moses (saying:): 'Take away My servants by night, and strike for them a dry path in the sea, with no fear of being overtaken (by Pharaoh) nor you be afraid (of being drowned)."
78. "Then Pharaoh pursued them with his armies so (the bellows) of the sea covered them, as they were covered (completely drowned)."
79. "And Pharaoh led his people astray and he did not guide them (aright)."

When the sorcerers and the people of Egypt believed in Moses (as) and did not fear from the threats of Pharaoh, the gate of the helps of Allah were opened to them and, after that Moses (as) was ordered to take people out of Egypt by night, and that Allah made the sea dry for them and secured them from the harm of Pharaoh.1

The verse says:

"And We indeed revealed unto Moses (saying:): 'Take away My servants by night..."

Thus, the Children of Israel became ready to set out toward the Promised Land (Palestine), but when

they reached the shores of the Nile, the men of Pharaoh were informed of the event and, therefore, Pharaoh, accompanied with a large army, pursued them. New, the Children of Israel found themselves surrounded by the sea and the enemy.

At this time Allah commanded Moses as follows:

"...and strike for them a dry path in the sea..."

The revelation, pointing to the dry path in the sea, informs Moses that it is a path that when you step on it, you will be faced:

"...with no fear of being overtaken (***by Pharaoh***) ***nor you be afraid*** (***of being drowned***)***."***

Therefore, Moses and the Children of Israel arrived to some paths which, by going water aside, appeared inside the sea. At this time, Pharaoh and his army reached beside the sea and were confronted such an amazing and unexpectedly scene.

The verse says:

"Then Pharaoh pursued them with his armies..."

From one end, the last figure of the Pharaoh's army entered the sea, and, on the other end, the last figure of the Children of Israel went out of the sea. At this moment, the pillars of water in the sea were commanded to return to their first state. The walls of water waved and, like an old building the base of which is broken, fell down all of a sudden.

The verse says:

"...so (***the bellows***) ***of the sea covered them, as they were covered*** (***completely drowned***)***."***

And, in this way, an unjust cruel power together with its powerful forces were wholly covered by the masses of water in the sea and were swallowed by the fish of that sea in the form of a ready made food.

Yes, it is true that the verse says:

"And Pharaoh led his people astray and he did not guide them (***aright***)***."***

However, the Arabic word /'isra'/ means 'to travel by night'. The word /yabas/ is called to a place where it has become dry now. The term /darak/ means the losses which encompasses a person. And, the objective meaning of the Qur'anic term /'ibadi/, mentioned in this holy verse, is the Children of Israel.

Surah Ta Ha – Verse 80

يَا بَنِي إِسْرَآئِيلَ قَدْ أَنجَيْنَاكُم مِنْ عَدُوِّكُمْ وَوَاعَدْناكُمْ جَانِبَ الطُّورِ الاَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَي

80. "O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of Tur** (**the Mount Sinai**)**, and We sent down unto you Manna and quails."

The subject of the deliverance of the Children of Israel from the cruelty of Pharaoh, and the descent of Manna and the quails for them when they were wandering in the desert, have been mentioned in the Qur'an several times.

The Arabic term /manna/ apparently means: 'honey and hedysarum', while /salwa/ means 'quails', a kind of bird the meat of which is delicious and lawful for eating.

The phrase:

"***and We made a covenant with you on the right side of Tur***",

mentioned in the verse, is an indication to the event of the tryst of Tur, the Mount Sinai, where Moses, accompanied with a group of the Children of Israel, went. There, Allah sent down the Tablets of Turah to Moses (as). Law is usually the most important necessity of a community after dismissing the tyrannical ruler and formation of a government.

This holy verse addresses the Children of Israel and, in general, all human being in any time, and reminds them the great bounties that Allah has bestowed on them and leads them to the path of salvation.

At first it says:

"O Children of Israel! We delivered you from your enemy..."

Then, the verse points to one of the spiritual bounties, when it says:

"...and We made a covenant with you on the right side of Tur** (**the Mount Sinai**)**..."

As it was said in the above, this part of the verse points to the tryst when Moses and some of the Children of Israel went to the Tur Mount. It was in this very tryst that Allah sent down the Tablets of Moses and spoke with him and all of them saw the special manifestation of Allah.

And, finally, the verse points to an important material bounty which originated from the peculiar graces of Allah unto the Children of Israel.

It says:

"...and We sent down unto you Manna and quails."

They were wandering in a desert where they had no suitable food. Then the grace of Allah helped them and He gave them some delightful and delicious food to use, as much as they needed.

However, the spiritual bounty is prior to the material bounty.

At first He said:

"We made a covenant with you on the right side of Tur",

which refers to the descent of the Turah. Next to that He said:

"and We sent down unto you Manna and quails",

which refers to the food of the body.

Surah Ta Ha – Verse 81

كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلاَ تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَن يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَي

81. "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should descend on you, and on whomever My Wrath does descend, he is lost indeed."

After mentioning those three valuable bounties, this verse addresses them and says:

"Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should descend on you…"

Insolence, concerning the Divine bounties, is that a person, instead of using them in the path of obedience of Allah and the path of his own felicity, uses them as a means of sinning, ingratitude, disbelief, obstinacy, and prodigality, as the Children of Israel did in the like manner.

And, following that matter, the verse continues saying:

"…and on whomever My Wrath does descend, he is lost indeed."

The Qur'anic term /hawa/ originally means: 'to fall from a height down', the result of which is usually destruction. Moreover, here the term also indicates to the fall of spiritual rank: separation from nearness of Allah, and being sent away from His presence.

Yet, the real fall for a man is to be involved in the Wrath of Allah, such as political failure, economical bankruptcy, and the like of them.

Surah Ta Ha – Verse 82

وإِنّـِي لَغَفَّارٌ لِمَن تَابَ وءَامَنَ وَعَمِلَ صَالِحاً ثُمَّ اهْتَدَي

82. “And verily I am the most forgiving to him who repents and believes and does righteous deed, and at last is guided.”

Next to the previous verse, which ended with a warning, this verse consists of the glad tidings of Allah, the good tidings to accepting repentance and forgiveness. This style is seen in all occurrences of the Qur’an concerning those occasions which are similar to this one.

Of course, repentance from any sin and fault should be proportional to that very sin and fault. For example, the repentance of a person who has not established a statutory prayer is that he should fulfill that prayer; the repentance of hurting people is apology; the repentance of concealment of a fact is its announcement; the repentance of polytheism is belief in Allah; and the repentance of consuming people’s wealth is to return the wealth to its owner(s).

And since warnings and threats should be followed by encouragement and glad tidings, in order to equally remove the potential fear and hope, which are the main factors of development, and to open the doors of return to the repentant, in this verse, He says:

“And verily I am the most forgiving to him who repents and believes and does righteous deed, and at last is guided.”

The application of the word /qaffar/ (The most forgiving) in this verse is an indication to the fact that Allah forgives such people not only once but also for many times.

Some Islamic traditions denote that the purpose of the word /’ihtada/, mentioned in this verse, has also been rendered into the guidance toward the mastership of Ahlul-Bayt (as) (the immaculate Imams).[2]

The reason of this idea is that Faith and righteous deeds, without the acceptance of the guidance of the Divine leaders, are not enough. (Yes, When there are both Faith and righteous deeds in one believer but he does not pave the path of guidance of the Divine leaders, he will become the prey of others, such as Samiri and Bal‘am Ba‘ura.)

Thus, the phrase “***and at last is guided***” is an indication to the necessity of the acceptance of mastership and obedience to the leadership of the Divine leaders.

That is, repentance, faith, and righteous deeds are accepted and cause felicity when they are under the light of the guidance of Divine leaders. Once this guidance was at the time Moses (as), and another time it was in the time of the Prophet of Islam (S); then it was at the time of Amir-ul-Mu’mineen Ali (as); and

today it relates to Hadrat Mahdi (as).

The reason of it is that one of the principals of religion is the acceptance of the invitation and the leadership of the Prophet (S) and then the acceptance of the leadership of his true successors.

The Late Tabarsi, concerning the commentary of this verse, narrates a tradition from Imam Baqir (as) who said:

"The objective meaning of the phrase /ummahtada/ is the guidance unto the leadership of Ahlul-Bayt (as)"

Then he (as) added:

"By Allah, if a man spends all his lifetime in Divine service (close to the Ka'bah) between 'Rukn and Maqham (station of Abraham)', then he dies in the state that he has not accepted our mastership, Allah will throw him by face into the Fire (of Hell)."

Hakim Abul-Ghasim Huskani, The well-known scholar of hadith of the Sunnites, has also narrated this tradition in his book.3

There have been recorded many other traditions in this field narrated from Imam Zayn-ul-'Abidin (as), Imam Sadiq (as), and the Prophet himself (S).

In order to know how deep the abandonment of this principal is destructive, it is enough to study the following verses and see how the Children of Israel were involved in worshipping the Calf, idolatry, and infidelity as the result of abandonment of the mastership and leaving the line of following Moses (as) and his successor Aaron.

However, to be a believer, and to become a believer, is important, but remaining in Faith is more important.

"...and at last is guided."

Surah Ta Ha – Verses 83 - 85

وَمَآ أَعْجَلَكَ عَن قَوْمِكَ يَا مُوسَي

قَالَ هُمْ أُوْلآءِ عَلَي أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَي

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ

83. “And (Allah said): ‘What caused you to hasten from your people, O’ Moses?’”
84. “Said (Moses): ‘They are upon my track, and I hastened unto You, my Lord, that You might be pleased’.”
85. “Said He: ‘Verily We have tested your people in your absence and the Samiri has led them astray’.”

Upon the commentary of these verses, Imam Sadiq (as) has illustrated the feature of a lover as this:

*“A lover thinks neither of food, clothing, and residence, nor does he have calmness and tranquility until he reaches what he is desirous to; as Moses, desirous to receive revelation from the Lord, did neither sleep nor feed, and he said to the Lord that he had come to Him sooner than his people in order that He became pleased.”*4

Then the Qur’an refers to another important part of the life of Moses (as) and the Children of Israel, which relates to the time when he (as), accompanied with a number of the representatives of the Children of Israel, went to the tryst of Tur Mount, and, in their absence, the Children of Israel committed Calf worship.

It was appointed that Moses (as) would go to Tur to take the laws of the Turah, and some of the Children of Israel might also accompany him along that way.

But, in view of the fact that the desire of conversation to Allah was flaming in the heart of Moses, he went alone to the tryst of the Lord before others.

Here, the revelation was sent down to him as follows:

“And (Allah said): ‘What caused you to hasten from your people, O’ Moses?’”

Then Moses immediately answered Him, as the verse says:

“Said (Moses): ‘They are upon my track, and I hastened unto You, my Lord, that You might be pleased’.”

Moses implied that not only the love of conversation to Him and listening to His statements had made him impatient, but also he had been desirous to take His Laws and ordinances as soon as possible to convey them to His servants, so that, by this manner, he could attract His pleasure better. Yes, Moses was in love of Allah’s pleasure and was also desirous to hear His command.

Yet, in this meeting, his tryst prolonged from thirty nights to forty nights, and different grounds of aberration, which had existed among the Children of Israel from before, manifested. Samiri, that heretic but clever man, by means of some materials made a Calf and invited people to worshipping it. Then, it was in the same tryst that Allah told Moses that his people did not pass their trial well.

The verse says:

"Said He: 'Verily We have tested your people in your absence and the Samiri has led them astray'."

With the presence of the leader in the society, the enemies cannot do any thing. The heretic persons usually misuse the absence of the Divine leader in the society.

Surah Ta Ha – Verse 86

فَرَجَعَ مُوسَي إِلَي قَوْمِهِ غَضْبَانَ أَسِفاً قَالَ يَاقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْداً حَسَناً أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي

86. "Then Moses returned to his people angry and sad, saying: 'O my people! did not your Lord promise you a fair promise* (*the descent of the Turah*)*? Did then the time* (*of my absence*) *seem so long to you? Or did you desire that Wrath should descend from your Lord on you so that you failed in your tryst with me?'"

By hearing this matter, Moses became so angry that as if his whole entity burnt. Perhaps he was saying to himself that he had worked and tried studiously, confronted any danger and laboured for long years until when that community became acquainted with Monotheism, but alas! and alas again that because of a few days of his absence all his efforts were lost. That was why he immediately returned to those people.

The verse says:

"Then Moses returned to his people angry and sad..."

When Moses saw the hideous scenery of Calf worship, he shouted at them:

"...saying: 'O my people! did not your Lord promise you a fair promise* (*the descent of the Turah*)*?..."

This 'fair promise', mentioned in the verse, was either the promise that he had given to the Children of Israel upon the descent of the Turah and the statement of heavenly ordinances in it; or the promise of victory and delivering them from the people of Pharaoh and becoming the inheritor of the earth; or the promise of forgiveness for the repentant, or all of the abovementioned promises.

Then, Moses (as) added:

"...Did then the time* (*of my absence*) *seem so long to you?..."

Or, by means of this hideous action, they opposed him in their appointment in order to cause the chastisement of Allah to be descended on them.

The verse says:

"...Or did you desire that Wrath should descend from your Lord on you so that you failed in your tryst with me?'"

There are two points here which must be noted. In this verse, two promises have been referred to. One of them is the promise from the side of Allah, i.e., the descent of the Turah; and the other is the promise from the side of Moses (as) to his people that when he was absent they should obey his brother Aaron, but the people, by their Calf worship, ignored both them.

When Moses (as) was reprimanding them he questioned them, about their aberration. He questioned whether their aberration was done deliberately and they went toward the Wrath of Allah knowingly, or they did it neglectfully. He also asked them whether they went astray for the reason that his absence prolonged from thirty days to forty days.

In this verse, similar to the content of verse No. 81, the Wrath of Allah has been pointed out, with a difference that: in that verse the cause of the Wrath of Allah has been stated the disobedience of people, while here its reason has been mentioned the people's breach of promise. These are the factors in which the secret of the defeat of the Children of Israel is hidden.

Surah Ta Ha – Verse 87

قَالُوا مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَكِنَّا حُمِّلْنَآ أَوْزَاراً مِن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَي السَّامِرِيُّ

87. "They said: 'We did not fail in our tryst with you of our own accord, but we were laden with burdens of ornaments of the people, then we cast them (in the fire), and thus did the Samiri suggest'."

In order to flee from punishment, sinners usually take refuge to some pretexts, such as compulsion, aversion, and outward coercion. A society, the Faith of which is feeble and it easily accepts an undue sovereignty, by means of an adroit trick, may lose every thing it has.

It was for this reason that when the Children of Israel found themselves before the intensive protest of Moses (as) and understood that they had done an indecent action, tried to bring some pretexts.

The verse says:

"They said: 'We did not fail in our tryst with you of our own accord..."

That is, in fact, we ourselves did not tend to Calf worship by our will, but it was Samiri who suggested it. The verse continues saying:

"...but we were laden with burdens of ornaments of the people, then we cast them (in the fire), and thus did the Samiri suggest'."

Surah Ta Ha – Verses 88 - 89

فَأَخْرَجَ لَهُمْ عِجْلاً جَسَداً لَّهُ خُوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَي فَنَسِيَ

أَفَلاَ يَرَوْنَ أَلاَّ يَرْجِعُ إِلَيْهِمْ قَوْلاً وَلاَ يَمْلِكُ لَهُمْ ضَرّاً وَلاَ نَفْعاً

88. "Then he (Samiri) produced for them a (mere) body of a Calf that lowed. So they said: 'This is your god and the god of Moses', but he forgot (both the Lord and Moses' teachings)."
89. "Do they not see then that it (the Calf) returns to them no saying and possesses neither harm nor profit for them?"

One of the smartnesses of Samiri was that he did not show those people how he constructed the Calf, and the people, all of a sudden, were faced with a lowing Calf that Samiri had constructed.

The verse says:

"Then he (Samiri) produced for them a (mere) body of a Calf that lowed. So they said: "This is your god and the god of Moses', but he forgot (both the Lord and Moses' teachings)."

The Children of Israel did not contemplate that if that Calf were worthy of worship, Samiri himself, who was the constructor of it, would be more worthy of worship while they did not worship him.

However, as a blame and reprimand upon those idolaters, Allah says:

"Do they not see then that it (the Calf) returns to them no saying and possesses neither harm nor profit for them?"

A real deity should at least be able to answer the questions of the servants. Can the sound of lowing heard from the golden statue of a Calf alone be an acceptable and sufficient reason for people to worship it?

Moreover, can a thing, which is not the possessor of the harm and the profit of others, or even of itself, be an object of worship?

Besides, the intellect judges that the object of worship of a man should be able to attract profit for him

and to repel harms from him.

1. The Commentary of Fi-Zilal-il-Qur'an
2. Commentary of Burhan; and Kafi, vol. 8, p. 393
3. Majma'-ul-Bayan, the Commentary
4. As-Safi, the Commentary, the explanation about the verse

Section 5: Children of Israel Deceived by Samiri

Surah Ta Ha – Verses 90 - 91

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَاقَوْمِ إِنَّمَا فُتِنتُم بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي

قَالُوا لَن نَّبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّي يَرْجِعَ إِلَيْنَا مُوسَي

90. "And (yet) Aaron had aforetime said to them: 'O my people! Verily you are being tested therewith (the Calf), and verily your Lord is the Beneficent (Allah); therefore follow me and obey my order'."
91. "They said: 'Never will We cease worshipping it, until Moses returns unto us'."

At the time of appearing an innovation, the duty of a leader and his followers is that they should protest loudly and give an ultimatum.

That was why Aaron, the successor of Moses and the great prophet of Allah, did not leave out his prophetic mission and fulfilled the duty of struggling against aberration and corruption as much as he could.

As the Qur'an in this regard says:

"And (yet) Aaron had aforetime said to them: 'O my people! Verily you are being tested therewith (the Calf),…"

Therefore, they should be careful not to be deceived and not to go astray from the path of Monotheism.

Then, the Qur'an adds that their Lord is surely that very Beneficent Allah Who has bestowed on them all of these bounties.

The verse says:

“...and verily your Lord is the Beneficent (Allah)...”

This statements implies that formerly they were slaves and He made them free; they were captives, He delivered them; they were misguided, He guided them; they were in dispersion He gathered them and, under the light of the leadership of a godly man, united them; they were ignorant and immoral, He cast the light of knowledge over them, and He guided them unto the Straight Path of Monotheism.

The verse, addressing them, from the tongue of Aaron says:

“...therefore follow me and obey my order’.”

It implies that whether they have forgotten that his brother, Moses, has introduced him as his successor and has made the obedience of Aaron (as) obligatory for them. Why have they committed breach of promise?

But the Children of Israel had so obstinately been attached to the Calf that the strong logic and the clear evidences of that godly man, that sympathetic leader, did not influence in them, and they manifestly opposed Aaron.

The verse says:

“They said: ‘Never will We cease worshipping it, until Moses returns unto us’.”

Thus, they refused both the firm order of intellect, and the command of the successor of their Divine leader.

But in any case, Aaron accompanied with a minority of the true believer, who were about ten thousand persons, separated from that community, while a majority of them, who were ignorant and obstinate, wanted to kill him.

They were neglectful that obedience from the successor and representative of the prophet was obligatory for them. They did not care that following the Divine leaders was the secret of immunity from seditions.

Surah Ta Ha – Verses 92 - 94

قَالَ يَاهَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا

أَلاَّ تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي

قَالَ يَبْنَؤُمَّ لاَ تَأْخُذْ بِلِحْيَتِي وَلاَ بِرَأْسِي إِنِّي خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَآئِيلَ وَلَمْ تَرْقُبْ قَوْلِي

92. "(Moses) said: 'O Aaron! What hindered you when you saw them going astray,"
93. "So that you did not follow me? Did you then disobey my order?'"
94. "Said (Aaron): 'O son of my mother! Seize me neither by my beard nor by (the hair of) my head! Verily I feared lest you would say 'You have caused division among the Children of Israel, and you did not observe my word!'"

When Moses (as) returned from Tur (Mount Sinaie) and found his people misguided, he interrogated three types of people:

1. His people, whom he asked:

"Did not your Lord promise you a fair promise (the descent of the Turah)?"[1]

2. Aaron, to whom he said:

"What hindered you…?"

3. Samiri, whom Moses addressed and said:

"What then was your object, O Samiri?"

As it is recorded in Atyab-ul-Bayan, the commentary, since Aaron was a prophet and was sinless, he had done his duty of enjoining good and forbidding evil. Therefore, the action of Moses (as) against Aaron can idiomatically be rendered into a 'sham quarrel', or he says: 'If the cap fits, wear it', and he addresses Aaron so that people might be careful of their own accountability.

But, there is a tradition recorded in At-Tafsir-us-Safi, narrated from Imam Sadiq (as), which says that the reprimand of Moses (as) was this that why Aaron (as) did not immediately inform Moses of that circumstance when he saw it.

Concerning the methods of teaching, in order to move the common opinions, or to shake the lifeless body of a society, sometimes we must invent a new action, as Moses (as) behaved so harshly unto his own sinless successor, Aaron; or when Amir-ul-Mu'mineen Ali (as) was preaching for people, in order to attract their attention, he slapped hardly in his own face.

However, at first Moses (as) turned his face to his brother Aaron, and said:

"O Aaron! What hindered you when you saw them going astray,"
"So that you did not follow me? Did you then disobey my order?'"

Did I not tell you:

“Be my successor among people, and set the (people’s) affairs right and do not follow the way of mischief-makers”

when I wanted to leave for the tryst?

The purpose of the Qur’anic phrase which is recited: /’alla tattabi‘ani/ is:

‘Why did you not follow my style and my ordinances in severity of action concerning idolatry?’

Moses (as), with an intensive anger and violence, said these words to his brother shouting at him, while he was taking his hair and his head and dragging Aaron.

In order to sooth and to decrease his inflammation, Aaron called him as the son of his mother (in stead of his brother) and wanted him not to seize him by his beard and his head, since he though if he raised to struggle against them there would appear a great dispersion among the Children of Israel.

Also, he feared that at the time of his return, Moses might say that he had caused division among the Children of Israel and in his absence he had not observed his order and had not acted his instructions.

The verse says:

“Said (Aaron): ‘O son of my mother! Seize me neither by my beard nor by (the hair of) my head! Verily I feared lest you would say ‘You have caused division among the Children of Israel, and you did not observe my word!’”

And, in this way, Aaron (as) proved his innocence.

Explanations

1. Leaders should be responsible for the aberrations of their people.

2. The silence and inattentiveness of the authorities is often reproachful.

3. A prophet can be an obedient to another prophet.

4. The Faith and religiousness is more important than family adherence.

5. Religious zeal is a requisite of prophethood.

Surah Ta Ha – Verses 95 – 97

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَن تَقُولَ لاَ مِسَاسَ وَإِنَّ لَكَ مَوْعِداً لَّن تُخْلَفَهُ وَانظُرْ إِلَي إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفاً لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنسِفَنَّهُ فِي الْيَمِّ نَسْفاً

95. "(Moses) said: 'What then was your object, O Samiri?'"
96. "He said: 'I perceived what they did not perceive, so I took a handful of dust from the messenger's track, then I threw it (into the Calf); thus my self prompted me'."
97. "(Moses) said: 'Depart then! Verily your share (of punishment) in this life will be that you will say: 'Touch (me) not'; and surely there is a tryst for you (in Hereafter) which never will fail, and (now) look at your god to whose worship you kept (so long); we will certainly burn it, then we will certainly scatter (the ashes of) it broadcast in the sea'."

The Qur'anic phrase /basurtubih/ is usually used in the sense of the Arabic word /basirat/, the plural of which is /basa'ir/ with the meaning of 'perceive, understand', not in the sense of /basar/ (the eye) the plural of which is /absar/ (the eyes).2

It has been recorded in the book entitled ''Ihtijaj', by Tabarsi, that when Hadrat Ali-ibn-Abitalib (as) opened the city of Basrah, people gathered around him in order to hear his words. Among those people Ali (as) saw Hassan Basri busy writing down something.

Imam Amir-ul-mu'mineen Ali (as), with a loud voice, addressed him and said:

"What are you doing?"

He answered he was writing down his statements so that he could repeat them for others. Imam Ali (as) said:

*"O people! Beware that there is a Samiri in any nation, and you are, O Hassan! the Samiri of this community. You take the tracks of the Messenger of Allah from me and mix them with your carnal desire and your own interpretation of them by your personal opinion, then you will create a new school and invite people to it."*3

According to the commentary books of Al-Mizan Al-Furqan, and Nimunah, the purpose of Samiri from saying /qabadtu qabdatan min'aar-ir-rasul/ is:

'I took some of the tracks of Moses (as) and believed in them, then I left them and built the Calf'.

Thus, the phrase recited. /basurtu bi ma lam yabsuru/ means: 'I found a design for fulfilling this accomplishment that others were neglectful of it.' This meaning is more fitting with the abovementioned tradition.

However, Moses (as), after finishing his debate with his brother, Aaron, and exonerating him, paid to summoning Samiri to judgment! He said to him why he performed that action and what his motive was.

The verse says:

"(Moses) said: 'What then was your object, O Samiri?'"

In answer to this question, the verse says:

"He said: 'I perceived what they did not perceive..."

Samiri added that he took something from the tracks of the messenger of Allah, Moses, and then he drew them toward the creed of idolatry.

The verse continues saying:

"...so I took a handful of dust from the messenger's track, then I threw it (into the Calf); thus my self prompted me'."

It is evident that the reply and excuse of Samiri in answer to Moses (as) was by no means acceptable. Therefore, Moses (as) issued the judgment of condemnation of Samiri in that court. He decreed three commandments upon him and his Calf.

The verse says:

"(Moses) said: 'De part then! Verily your share (of punishment) in this life will be that you will say: 'Touch (me) not'..."

Thus, by means of a decisive command, Moses (as) banished Samiri from the society and sent him to an absolute retreat.

The second punishment of Samiri was that Moses (as) notified him of his retribution in the Hereafter.

As the verse in this regard remarks, Moses (as) said:

"...and surely there is a tryst for you (in Hereafter) which never will fail..."

His third punishment was that: Moses (as) told Samiri:

"...and (now) look at your god to whose worship you kept (so long); we will certainly burn it, then we will certainly scatter (the ashes of) it broadcast in the sea'."

To conclude, there is a tradition cited in the commentary books of Majma'-ul-Bayan and Safi which indicates that Moses (as) had intended to get Samiri be killed, but Allah revealed him that since Samiri was a generous man he would relinquish killing him.

Therefore, by saying:

"Depart then!",

Moses (as) banished him from the society of the Children of Israel.

The Qur'anic term /la misas/ is used in the sense of 'to be involved in a disease that no one should touch him at all'. At last, Samiri got an infliction of a psychical disease so that he used to run away from people, and whenever a person went nigh to him, he often shouted 'Depart then!'4

Surah Ta Ha – Verses 98 – 99

إِنَّمَآ إِلَهُكُمُ اللَّهُ الَّذِي لآ إِلَهَ إِلاَّ هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْماً

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَآءِ مَا قَدْ سَبَقَ وَقَدْ ءَاتَيْنَاكَ مِن لَّدُنَّا ذِكْراً

98. "Verily your God is Allah; there is no god but He, (and) He embraces all things in (His) knowledge."
99. "(O Apostle) thus do We relate to you some of the news of what has gone before; and indeed We have given to you from Ourselves a Reminder (the Qur'an)."

Whenever you succeed to efface a wrong, do introduce a right instead of it.

That God is adorable Whose knowledge embraces every thing.

However, in this holy verse, with an intensive emphasis on the subject of Monotheism, Moses (as) defined the line of sovereignty of Allah, and said:

"Verily your God is Allah; there is no god but He, (and) He embraces all things in (His) knowledge."

It is not like the artificial idols which neither hear any words, nor do they deliver any answer, nor solve any problem, nor repel any harm.

Next to the explanations concerning the history of the adventurous life of Moses (as) and the Children of Israel, the Qur'an also concludes a general conclusion from it.

It, addressing the Prophet (S), says:

"(O Apostle) thus do We relate to you some of the news of what has gone before..."

Then the verse implies that Allah has given the Apostle a Reminder, the Qur'an, which is full of lessons

of warning, rational demonstrations, the instructive news of the former nations, and some awakening matters about the coming nations.

The verse continues saying:

"…and indeed We have given to you from Ourselves a Reminder** (**the Qur'an**)**."

Explanations

There are a lot of divine graces in detailing the history of the Apostles of Allah, among them are as follows:

1. Increase of knowledge and cognizance.

2. Gaining insight and finding the path of prosperity.

3. Warning people and reminding them.

4. Glad tidings for the believers, and encouraging them.

Surah Ta Ha – Verses 100 - 103

مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْراً

خَالِدِينَ فِيهِ وَسَآءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلاً

يَوْمَ يُنفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقاً

يَتَخَافَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلاَّ عَشْراً

100. "Whoever turns away from it, verily he will bear, on the Day of Judgment, a burden."
101. "They will abide in this** (**burden of sin**)**; and evil will the burden be for them on the Day of Judgment!"
102. "**(**On**) **the day when the Trumpet shall be blown, and We will muster the guilty, blear-eyed, on that day."
103. "They shall consult among themselves in a low voice** (**saying**)**: 'You did tarry but ten** (**days**)**'."

The Arabic words /himl/ and /haml/ philologically are used in the same meaning, but the word /himl/ is usually applied for the outward burden while /haml/ is used for the inward burden, like a child in the

mother's womb.

However, this holy verse speaks about those people who forget the facts of the Qur'an and the lessons of the history.

It says:

"Whoever turns away from it, verily he will bear, on the Day of Judgment, a burden."

Yes, turning one's back on the Qur'an drives him to some deviated paths and puts on his back the heavy burden of kinds of sins and mental and creedal aberrations.

Then the Qur'an adds:

"They will abide in this (burden of sin)..."
"...and evil will the burden be for them on the Day of Judgment!"

Then, explaining the day of Judgment and its beginning it says:

"(On) the day when the Trumpet shall be blown, and We will muster the guilty, blear-eyed, on that day."

It is in this circumstance that the sinners shall whisper with each other about the length of their stop in the intermediate world. Some of them say that they had tarried there for only ten days and they do not know how long it had been.

The verse says:

"They shall consult among themselves in a low voice (saying): 'You did tarry but ten (days)'."

This state of their speaking in a low voice may be for the great horror that they feel in themselves because of seeing the scenery of the Hereafter, or because of the intense of weakness and feebleness in them.

Surah Ta Ha – Verse 104

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلاَّ يَوْماً

104. "We know best what they will say when their best in conduct will say: 'You tarried but a day'."

The greatness of Hereafter is so much so that, when people attend there, they consider the length of their life in this world as long as half a day, or one day, or at most ten days.

In this regard, the Qur'an, from the tongue of different groups of people, says as follows:

1. Ten days as the verse says:

"You did tarry but ten (days)."[5]

2. One day, about which the above verse says:

"You tarried but a day."

3. A part of a day, where the Qur'an says:

"...it will be as though they had not tarried but the latter part of a day or the early part of it."[6]

4. Some short moments, for which the guilty shall say:

"...they did not tarry but an hour..."[7]

5. A little time, about which the Qur'an says:

"...you did not tarry but a little..."[8]

It seems that this difference of attitudes, due to the length of the lifetime in the world, depends on the amount of insight existed in different persons. In this verse, for example, the Qur'an points to those people who are best in conduct. Such people count the lifetime in this world as much as 'one day', while, as the previous verse indicates, the sinners count it ten days.

Of course, it is evident that the limited lifetime in this world in comparison with the unlimited world of Hereafter is little and even less than little. Or, it is not possible to compare a finite and limited thing with an infinite and unlimited one.

Perhaps the secret of this fact that Allah refers the knowledge of the length of their stop in the world to Himself is the same matter. Allah knows best what they say and they imagine that they have tarried ten days in the world, but the best and the most truthful ones of them say that they have not tarried in the world more than one day.

The verse says:

"We know best what they will say when their best in conduct will say: 'You tarried but a day'."

To conclude, Allah in one expressive sentence says that He knows best what they say, whether they say it in a low voice or aloud.

1. The current Surah, verse 86
2. Mufradat-i-Raqib
3. The commentary of Nimunah, vol. 13, p. 286

4. Tafsir-i-Nemuna, vol. 13, p. 288
5. The current Surah, verse 102
6. Surah An-Nazi'at, No. 79, verse 46
7. Surah Ar-Room, No.30, verse 55
8. Surah Al-Mu'minoon, No.23, verse 114

Section 6: Intercession

Surah Ta Ha – Verses 105 - 107

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّي نَسْفاً

فَيَذَرُهَا قَاعاً صَفْصَفاً

لاَّ تَرَي فِيهَا عِوَجاً وَلاَ أَمْتاً

105. "And they ask you (O Apostle) about the mountains (on that Day). Say: 'My Lord will uproot them and scatter them (as dust),"
106. "Then He will leave them (as) a plain, smooth level;"
107. "Wherein you will see no crookedness neither any curving'."

The Arabic term /nasafa/ means: 'to destroy from the foundations, uproot', while the word /qa'a/ means: 'a level plain'; and the Qur'anic term /safsaf/ means: 'a level land, so that all parts of it are in one row and a line'. The Arabic words /'iwaj/ and /'amat/ are used in the sense of: 'downs and ups'.

And, in view of the fact that in the former verses the words were about the events concerning to the end of this world and the beginning of the Hereafter, here, in these verses, the same subject is followed, too.

The first verse of the abovementioned verses leads us to this meaning that people had asked the Prophet of Islam (S) about the fate of the mountains at the time when this world will end.

Therefore, the revelation says:

"And they ask you (O Apostle) about the mountains (on that Day). Say: 'My Lord will uproot them and scatter them (as dust),"

As for the fate of the mountains, it is understood from the totality of the verses of the Qur'an that they will

pass different stages at the threshold of Resurrection.

At first, they will quake, and then they will move.

In the third stage, they will be burst into a pile of sand, and, at last, in their final stage, winds and storms will scatter them around so violently that they seem as 'loosened wool'.[1]

Then, after destruction of the mountains and their dust being scattered, by the next verses, the Qur'an says:

"Then He will leave them** (**as**) **a plain, smooth level;"
"Wherein you will see no crookedness neither any curving'."

However, the destruction of the mountains and bringing forth the Hereafter is a manifestation of the Lordship of Allah.

Surah Ta Ha – Verse 108

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لاَ عِوَجَ لَهُ وَخَشَعَتِ الاَصْوَاتُ لِلرَّحْمَنِ فَلاَ تَسْمَعُ إِلاَّ هَمْساً

108. "On that day they will follow the caller in whom is no crookedness, and the voices shall be low before** (**the grandeur of**) **the Beneficent** (**Allah**)**, so that you hear not but a faint murmur."

There are some persons in the world who turn their backs on the missionaries of Allah, but, on the Day of Hereafter, they cannot be helped but to follow.

In this holy verse, the Qur'an says:

"On that day they will follow the caller in whom is no crookedness..."

That is, all men will rise from their graves and no one will have any ability to oppose Him.

The order of this caller, whoever he may be, will be so operative that nobody can oppose it.

Concerning this time, the verse continues saying:

"...and the voices shall be low before** (**the grandeur of**) **the Beneficent** (**Allah**)**, so that you hear not but a faint murmur."

This silence of voices will be either for the domination of the grandeur of Allah over the resurrection plain toward which everybody humble himself, or for the fear of reckoning and the result of the worldly deeds, or both of them.

Surah Ta Ha – Verse 109

يَوْمَئِذٍ لاَّ تَنفَعُ الشَّفَاعَةُ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلاً

109. "On that Day shall no intercession avail save (that of) him to whom the Beneficent (Allah) gives leave and whose word He is pleased with."

Since the denial of intercession contrasts the contents of the verses of the Qur'an and the Islamic traditions, and it causes the despair of those believers who are sinful, and also accepting the unconditional and unrestrained intercession causes that the wrong doers become more daring, which is opposite to Allah's justice, then the Qur'an has assigned some control and prescriptions for intercession.

From the viewpoint of the Qur'an, intercession is a ray of hope for the sinners. It is a means of their communication with the saints of Allah and following them.

Intercession is done by the leave of Allah, and the persons who care to intercede are only those believers who are in the path of Monotheism and have a proper logic and rightful notions and whose statements are acceptable with Allah. Therefore, there is an exact process in intercession both for the intercessor and the person who will be interceded.

It is so that the Qur'an in this holy verse says:

"On that Day shall no intercession avail save (that of) him to whom the Beneficent (Allah) gives leave and whose word He is pleased with."

For this reason, the Qur'an counts the intercession of idols futile for the idolaters. Also, the intercession of Christ (as) in the sense of ransom, in order to purify the sins of his followers, or the martyrdom of Imam Hussayn for the sake of interceding his lovers and followers, is not acceptable, even though Imam Hussayn is one of the great intercessors on the Day of Resurrection, but it should be noted that his goal from martyrdom was not to intercede his advocators, but it was to protect the religion of Allah.

Upon the commentary of this verse, Imam Baqir (as) said:

"The intercession of the Prophet (S) is only for those who are well-pleased (by Allah) from the point of action and speech, and they have lived with the love of Ahlul-Bayt (as) and have died with it."[2]

In the book entitled 'Mahasin', there is cited a tradition from Imam Sadiq (as) who said:

"The intercessors are the (immaculate) Imams (as), and the truthful ones among the believers." [3]

The Messenger of Allah (S) said:

“There will be no intercession for the doubtful ones, the disbelievers, and the rejecters. But intercession is particular to the believers, the true confessors of Divine Unity.” 4

The holy Prophet (S) said:

“There will be there groups who can intercede before Allah and whose intercessions are acceptable: the prophets, the scholars, and the martyrs.” 5

The holy Prophet (S) also said:

“My intercession does not involve the one who does not mind (his) prayer and takes it light; and by Allah he will not arrive (near) me at the Pond of Abundance; and by Allah a drunkard is not of mine and will never arrive (near) me at the Pond.” 6

Surah Ta Ha – Verses 110 - 111

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يُحِيطُونَ بِهِ عِلْماً

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْماً

110. “He knows what is before them and what is behind them, but they (people) do not comprehend Him in (their) knowledge.”
111. “And (on that Day, all) faces will be humbled before the Ever-Living, the Self-Subsistent (Allah), and whoever bears inequity will indeed be disappointed.”

The Arabic term /‘anat/ is derived from /‘nwah/ with the meaning of humility before wrath and sovereignty, and the Qur’anic word /qayyum/ is called to one who is subsisting to his own essence and is the protector of every thing and who has given the cause of consistence of every thing to that thing.

And the Arabic word /xaba/ is derived from /xaybah/ with the sense of ‘failure, despair’. Thus, the despair is of those who carried the burden of injustice on their backs.

Since the attendance of humankind in the resurrection plain for reckoning and retribution needs Allah’s awareness from their deeds, the Qur’an in this verse implies that Allah knows whatever the sinners will have in front of them and whatever they have done in the world and have passed in their behind.

He knows them all so that He is aware of their whole deeds, sayings, and intentions in the past, and knows the retribution they will confront in future; but they do not encompass His knowledge.

The verse says:

"He knows what is before them and what is behind them, but they (people) do not comprehend Him in (their) knowledge."

Thus the encompassment of the knowledge of Allah is unto both their deeds and their retributions (and rewards). These two in fact, are two principals of complete and just judgment.

The verse says:

"And (on that Day, all) faces will be humbled before the Ever-Living, the Self-Subsistent (Allah)..."

Choosing the attributes of 'the Ever-Living, and the Self-Subsistent', here, from among the attributes of Allah is for the suitability of these two epithets with the event of Resurrection which is the Day of new life and rise of all.

Then, at the end of the verse, the Qur'an adds:

"...and whoever bears inequity will indeed be disappointed."

As if, inequity is a great burden which weighs down on the back of a person and hinders him from going toward the bounties of Allah.

Surah Ta Ha – Verse 112

وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلاَ يَخَافُ ظُلْماً وَلاَ هَضماً

112. "And whoever does good works, and he is a believer (on that day) shall fear neither of injustice nor of (any) curtailment (of his wage)."

The Arabic term /hadm/ means: 'To decrease'. It is used for the absorption of food in the body, perhaps for the reason that the food apparently will be decreased therein when its remaining will be discharged.

And, since the style of the holy Qur'an is often to state the comparative statement of the affairs, after mentioning the fate of the unjust and the guilty on that Day, it refers to the state of the believers, and says:

"And whoever does good works, and he is a believer (on that day) shall fear neither of injustice nor of (any) curtailment (of his wage)."

Principally, in order that a righteous action can often be performed continuously and deeply, it should be originated from a pure Faith and a proper conviction.

In the recent ten verses of this Surah, the illustration of the feature of Hereafter has briefly been pointed

out.

1. The Trumpet will be blown and the dead will be quickened.

"(On) the day when the Trumpet shall be blown..."[7]

2. The sinners will he mustered.

"...We will muster the guilty..."[8]

3. The mountains will be uprooted.

"...My Lord will uproot them and scatter them (as dust)."[9]

4. All people will obey the invitation of a divine missionary.

"...They will follow the caller..."[10]

5. Without the permission of Allah, no intercession will avail.

"...shall no intercession avail..."[11]

6. Allah, with His encompassing knowledge, will reckon all.

"He knows what is before them..."[12]

7. All people submit to the commandment of Allah.

"...(all) faces will humbled."[13]

8. Those who have committed injustice will be despaired.

"...whoever bears inequity will indeed be disappointed."[14]

9. The righteous believers will be in peace and ease.

"...a believer (on that day) shall fear neither of injustice nor of (any) curtailment (of his wage)."[15]

Surah Ta Ha – Verse 113

وَكَذَلِكَ أَنزَلْنَاهُ قُرْءَاناً عَرَبِيّاً وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْراً

113. "And thus We sent it down as a perspicuous Qur'an and explained therein certain warnings that they may keep from evil or that it may serve unto them a reminder."

In this verse, the Qur'an hints to the totality of the matters which were mentioned in the previous holy verses about the instructional subjects and divine promises concerning the Hereafter.

It says:

"And thus We sent it down as a perspicuous Qur'an and explained therein certain warnings that they may keep from evil or that it may serve unto them a reminder."

The Qur'anic term /'arabiyyan/, although means 'the Arabic language', here, it is an indication to the eloquence, and rhetoric of the Qur'an, as well as the clarity of its concepts.

The evidence for this meaning is that, as some linguistics of the world have said, Arabic language contains the most expressive words and its literature is the strongest one. Another fact is that the Qur'an expresses one subject in the frame of different statements.

For instance, as for the threat and punishment of the wrong doers, it sometimes states it in the form of the story of the former nations, sometimes in the form of addressing the audience, sometimes in the form of illustration of their status in the Resurrection plain, and sometimes in other shapes.

Surah Ta Ha – Verse 114

فَتَعَالَي اللَّهُ الْمَلِكُ الْحَقُّ وَلاَ تَعْجَلْ بِالْقُرْءَانِ مِن قَبْلِ أَن يُقْضَي إِلَيْكَ وَحْيُهُ وَقُل رَبِّ زِدْنِي عِلْماً

114. "So high exalted is Allah, The Ture Sovereign; and do not make haste (O Apostle) with the Qur'an before its revelation is completed unto you, and say: 'My Lord! increase me in knowledge'."

Through the phrase:

"Do not make haste (O Apostle) with the Qur'an"

it can be deduced that the Prophet (S) had known the whole verses of the Qur'an from before its gradual revelation and had been acquainted with them. This itself is a clear evidence that the Qur'an was revealed to the Prophet of Islam twice.

Once it was sent down to him in a lump, and the second revelation was in the form of a gradual revelation. Thus, the Prophet of Allah (S), who had received the whole Qur'an at once on the Night of Qadr, was acquainted with what was gradually being revealed to him before its revelation.

There is a fundamental difference between the act of haste /ta'jal/, on one side, and the Qur'anic term/ sari'u/ 16 (be quick) and /sabiqu/17 (be you foremost) which have been divinely admired, on the other side. The goodness of 'being quick' and 'being foremost' is in a circumstance where all the affairs have

been considered and arranged.

Therefore, opportunities must be utilized. But ‘haste’ is used for the circumstance where the time of action has not come yet, or the matter needs to be searched and we do not observe it, then we have made haste.

The origin of ‘haste’ is sometimes the negative qualities, such as: impatience, pride and vanity. These qualities, of course, are blameworthy and they are aloof from the holy being of the Prophet (S).

And, sometimes, it is because of the intense love and interest for receiving a matter, and sympathy for protecting something. In this case, haste is counted a good thing. The haste of the Prophet (S) in receiving the revelation had been of this kind, i.e. an amorous reception, and an anxiety for the protection of revelation.

Therefore, this verse says:

“So high exalted is Allah, The Ture Sovereign; and do not make haste (O Apostle) with the Qur’an before its revelation is completed unto you, and say: ‘My Lord! increase me in knowledge’.”

When the Prophet (S), with that abundant knowledge and spiritually full of cognizance, is enjoined to seek increase of knowledge from Allah until the end of lifetime, the duty of others is completely clear.

In fact, from the view of Islam, there is no limitation for earning helpful knowledge. Amassing things, in many affairs, is blameworthy; while it is admirable concerning knowledge. Excess is bad, but excess in knowledge does not have any meaning.

However, Allah sent Moses (as) to Hadrat Khidr to be taught. So Moses (as) asked him for permission and said:

“Shall I follow you so that you teach me right conduct of what you have been taught?”[18]

But Allah Himself undertook teaching the Prophet (S) and told him to say:

“My Lord! Increase me in knowledge”.

The first teacher foreverything is Allah, the All-knowing, and the Omniscient.

The Qur’an says:

“He taught Adam all the names...”[19]

Also, it says:

“The Beneficent”
“It is He Who has taught the Qur’an.”

“He has taught him an intelligent speech.”[20]

The holy Prophet (S) in a tradition has said:

“If a day passes in me wherein my knowledge is not increased, that day is not blessed for me.”[21]

1. Surah Al-Qari‘ah, No. 101, verse 5
2. Ta’wil-ul-’Ayat, p. 304
3. Tafsir-us-Safi, old version, p. 358
4. Bihar-ul-’Anwar, vol. 8, p. 58
5. Bihar-ul-Anwar, vol. 8, p. 34
6. Wafi, vol. 5, p. 9
7. Verse 102
8. Verse 102
9. Verse 105
10. Verse 108
11. Verse 109
12. Verse 110
13. Verse 111
14. Verse 111
15. Verse 112
16. Surah, ’Al-i-‘Imran, No. 3, verse 133
17. Surah Al-Hadid, No. 57, verse 21
18. Surah Al-Kahf, No. 18, verse 66
19. Surah Al-Baqarah, No. 2, verse 31
20. Surah Ar-Rahman, No. 55, verses 1,2,4
21. The Commentary of Nur-uth-Thaqalayn, vol. 3, p. 397

Section 7: Satan, a Declared Enemy of Mankind

Surah Ta Ha – Verses 115 - 116

وَلَقَدْ عَهِدْنَآ إِلَي ءَادَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْماً

وإِذْ قُلْنَا لِلْمَلآَئِكَةِ اسْجُدُوا لاِدَمَ فَسَجَدُوا إِلاَّ إِبْلِيسَ أَبَي

115. “And We had made covenant with Adam before, but he forgot, and We found in him no constancy.”
116. “And when We said to the angels: ‘Prostrate to Adam’, they (all) prostrated except Iblis; he

refused."

From the beginning of the Qur'an up to here, this is the sixth occurrence where we recite about the story of Adam and Iblis. Before this, there have also been some remarks mentioned in Suras Al-Baqarah, Al-'A'raf, Al-Hijr, Al-'Isra', and Al-Kahf.

The purpose of 'covenant', mentioned in this verse, is the command of Allah saying not to eat from that particular plant; and the objective meaning of 'forgot' is the lack of care in fulfilling the command of Allah (s.w.t.), otherwise, an absolute forgetfulness does not deserve warning and criticism.

The purpose of 'constancy', mentioned in the above, is 'a firm will' before the temptations of Iblis.

Imam Kazem (as) says:

"The command of prostration and then the disobedience of Satan is a kind of solace for the Prophet of Islam (S) meaning that if his command was not obeyed, he would not be worried since Iblis did not obey His command, either."[1]

As it was mentioned before, the struggle of 'right and wrong' is not limited to the present time and past time, or to Moses (as) and Pharaoh. It has existed since the time of the creation of Adam and it continues forever.

At first, the Qur'an refers to the convent of Adam with Allah.

It says:

"And We had made covenant with Adam before, but he forgot, and We found in him no constancy."

The purpose of this covenant cited in the abovementioned verse, is the command of Allah meaning that they would not approach the prohibited tree.

No doubt Adam did not commit any sin, but what he did was 'leaving the better'. The course of dwelling Adam inside Heaven, in principle, was an experimental course for him to be prepared for the life of the present world and accepting the responsibility of duties.

Then, the Qur'an has pointed to another part of this story, when the verse says:

"And when We said to the angels: 'Prostrate to Adam', they (all) prostrated except Iblis; he refused."

Here, by this statement, the great rank and position of Adam is made manifest, Adam whom all angels prostrated for. Moreover, the enmity of Iblis against him, from very beginning, is also manifested.

There is no doubt that prostration, in the sense of worship, is allocated to Allah (s.w.t.), and besides Allah no one and nothing can be worshipped. Thus, the prostration of angels was done before Allah (s.w.t.), but for the sake of the creation of this great creature, Adam, who was eligible of the praise of that Creator.

Surah Ta Ha – Verses 117 - 119

فَقُلْنَا يَآ ادَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلاَ يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَي

إِنَّ لَكَ أَلاَّ تَجُوعَ فِيهَا وَلاَ تَعْرَي

وَأَنَّكَ لاَ تَظْمَؤُا فِيهَا وَلاَ تَضْحَي

117. "Then We said: 'O Adam! Verily this is an enemy to you and to your wife. Therefore let him not expel you both from the Garden so that you come to toil."
118. "(For) verily you will be neither hungry therein, nor naked."
119. "And that you shall not be thirsty therein nor suffer (the beat of) the sun."

Here, Satan has been introduced as the enemy of Adam and Eve alone, but in some other occurrences of the Qur'an his enmity unto all humankind has been warned.

For example, Surah Al-'Isra', No. 17, verse 53 says:

"...Verily the Satan is an open enemy to man."

The objective meaning of the word /tašqa/ (you come to toil), mentioned here, is the toils of the material life, which is understood from the next verses, where it says that there is not any hanger or thirst or nakedness in Heaven. This statement means that if you be sent out from Heaven, you will surely be involved with toil.

However, this verse indicates that Adam (as) was warned by Allah (s.w.t.) to be careful of the enmity of Satan.

The holy verse says:

"Then We said: 'O Adam! Verily this is an enemy to you and to your wife. Therefore let him not expel you both from the Garden so that you come to toil."

Then Allah explains for Adam the comfort of Heaven and the toil and pain of the outside of it, as follows:

"(For) verily you will be neither hungry therein, nor naked."
"And that you shall not be thirsty therein nor suffer (the beat of) the sun."

In the abovementioned couple of verses, the Qur'an has pointed to four elementary and essential necessities of man, i.e. the necessity of food, water, clothing, and housing (a cover against the heat of the sun).

Surah Ta Ha – Verse 120 - 121

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَآ ادَمُ هَلْ أَدُلُّكَ عَلَي شَجَرَةِ الْخُلْدِ وَمُلْكٍ لاَّ يَبْلَي

فَاَكَلاَ مِنْهَا فَبَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ وَعَصَي ءَادَمُ رَبَّهُ فَغَوَي

120. "Then Satan whispered (evil suggestions) to him, saying: 'O Adam! Shall I guide you to the Tree of Eternity and to a kingdom that never decays?"
121. "So they both ate of it (the forbidden tree), then their shameful parts became exposed to them, and they both took to stitching upon themselves leaves of the Garden. And (thus) Adam disobeyed his Lord, and went astray."

Another name of Iblis is Satan, as the holy Qur'an says:

"...They all prostrated except Iblis..."

and

"Then Satan whispered (evil suggestions) to him..."

It was before the rank of prophethood that Adam was whispered evil suggestions to. [2]

Sayyid-ibn-Tawus in a delicate statement says that, at first, Satan came to Adam with the claim of guidance and said:

"O Adam! Shall I guide you...?",

and then he (Satan) caused them both to fall by deceit.[3]

Now, woe unto us! For, Satan comes to us from the beginning with the intention of deceiving us.

The Qur'an says:

"He said: 'Then by Your Might I will surely make them live an evil life, all".[4]

However, Satan had decided to be an enemy of Adam, therefore he did not sit still, and, as the verse says:

"Then Satan whispered* (*evil suggestions*) *to him, saying: 'O Adam! Shall I guide you to the Tree of Eternity and to a kingdom that never decays?"

In fact, Satan thought to what the willing of Adam was and he found that he wished an eternal life and reaching to an imperishable power. Therefore, in order to drive him to disobeying the command of Allah, he makes use of these two factors.

Finally, what should not be done was done.

The verse in this regard, and that why their heavenly clothes wholly collapsed, says:

"So they both ate of it* (*the forbidden tree*)*, then their shameful parts became exposed to them…"

When Adam and Eve saw that event, they immediately made clothes for themselves out of the leaves of the trees of Heaven to cover the shameful parts of their bodies.

The verse continues saying:

"…and they both took to stitching upon themselves leaves of the Garden…"

Yes, at last, Adam disobeyed his Lord and was deprived from His reward.

The verse says:

"…And* (*thus*) *Adam disobeyed his Lord, and went astray."

Surah Ta Ha – Verses 122 - 123

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَي

قَالَ اهْبِطَا مِنْهَا جَمِيعاً بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِنِّي هُدي فَمَنِ اتَّبَعَ هُدَايَ فَلاَ يَضِلُّ وَلاَ يَشْقَي

122. "Then his Lord chose him, so He turned unto him* (*mercifully*) *and guided him."
123. "*(*Allah*) *said: 'Get you down, both of you, all together, from it* (*the Garden*)*, with enmity one to another. So if there comes to you a guidance from Me, then* (*be sure*) *whoever follows My guidance, will not lose his way nor fall into misery."

The Arabic term /'ijtiba'/ is derived from /jibayah/ in the sense of: 'picking out, selection, and choice'.

The Qur'anic word /taba/ means 'a person's penitence' when it is accompanied with /'ila/, like /tubtu'ilayka/ (I repented to you), but if it is said with /'ala/ it is considered the repentance and return of Allah, like what is recited in the abovementioned holy verse, which means 'Allah (s.w.t.) returned His Grace to the servant'.

But since Adam was essentially pure and faithful, and acted along the path of Allah's pleasure, and that this fault which encompassed him as a result of Satan's temptation was an exceptional happening, Allah did deprive him from His Grace forever; but after this event, Allah accepted his repentance and guided him.

The verse says:

"Then his Lord chose him, so He turned unto him (mercifully) and guided him."

Yes, the repentance of Adam was accepted, but he had performed something that his return to the early position was impossible. Therefore, Allah commanded him and Eve both to come down from Heaven on to the earth, together with Satan, while they would be enemy with each other.

The holy verse says:

"(Allah) said: 'Get you down, both of you, all together, from it (the Garden), with enmity one to another..."

Yet, they should know that the way of prosperity and salvation is always open to them.

Then Allah says:

"...So if there comes to you a guidance from Me, then (be sure) whoever follows My guidance, will not lose his way nor fall into misery."

Surah Ta Ha – Verses 124 - 125

وَمَنْ أَعْرَضَ عَن ذِكْرِي فإِنَّ لَهُ مَعِيشَةً ضَنكاً وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَي

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَي وَقَدْ كُنتُ بَصِيراً

124. "And whoever turns away from My remembrance verily for him is a life straitened, and the Day of Resurrection We shall raise him blind."
125. "He will say: 'My Lord! Why have You raised me blind, whereas indeed I was a seeing one (in the world)?'"

The previous verse was a glad tidings to the followers of the Truth, while this verse is a warning to those who turn away from the Truth. This is because dread and encouragement might be mentioned beside each other and become fruitful.

Some Islamic literatures indicate that leaving the path of mastership of Ahlul-Bayt (as), as well as leaving the duty of Hajj, have been counted as the denotation expansion of aversion the remembrance of Allah (s.w.t.).[5]

The purpose of 'straits of life' is not lack of money and straitened circumstances, while many of the rich, because of greed, fear, and anxiety, live in hardship and straits.

And, in order to make clear the circumstance of those who neglect the command of Allah, too, the Qur'an adds:

"And whoever turns away from My remembrance verily for him is a life straitened, and the Day of Resurrection We shall raise him blind."

In principle, the straits of life are often for the spiritual deficiencies and the absence of the soul's nutrition. This status is for the uncertainty of man due to the future and the fear of annihilation of the existing material potentialities, and too much dependence on the material world. Therefore, he who has faith in Allah, and is hopeful to His Pure Essence, is safe from all these anxieties.

In Hereafter, such a neglectful person may ask Allah this question, as the verse says:

"He will say: 'My Lord! Why have You raised me blind, whereas indeed I was a seeing one (in the world)?'"

Surah Ta Ha – Verses 126 - 127

قَالَ كَذَلِكَ أَتَتْكَ ءَايَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنسَي

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِن بِآيَاتِ رَبِّهِ وَلَعَذَابُ الآخِرَةِ أَشَدُّ وَأَبْقَي

126. "(Allah) will say: 'Even so, Our Signs came to you, but you neglected them; in like manner you are forgotten this Day'."
127. "And thus We recompense him who is prodigal and does not believe in the Signs of his Lord and certainly the chastisement of the Hereafter is more grievous and more lasting."

Prayer is one of the clear expansions of the remembrance of Allah.

Allah in the Qur'an says;

"...established prayer for My remembrance" [6],

and it is evident that whoever remembers Allah, He will remember him, too.

This is the promise of Allah Who says:

"...remember Me, and I will remember you" [7]

And, naturally, those who forget Allah, He may also leave them alone.

The verse says:

"(Allah) will say: 'Even so, Our Signs came to you, but you neglected them; in like manner you are forgotten this Day'."

The holy Prophet (S) said:

"He who recites the Qur'an and does not act accordingly, Allah will muster him blind. That servant may Ask Allah why he is raised blind, and then there comes a voice commanding the angels to take him into Hell". [8]

Concerning the Qur'anic phrase /'atatka'ayatuna/

"Even so, Our Signs came to you",

Imam Sadiq (as) in a tradition said:

"The Immaculate Imams are the signs of Allah and he who abandon them will be left in Fire on the Day of Hereafter". [9]

However, on the Day of Resurrection, a guilty person will say:

"...My Lord! Why have you raised me blind, whereas indeed I was a seeing one (in the world)?"

In answer to him, immediately it will be said to such a guilty person:

"Even so, Our Signs came to you, but you neglected them; in like manner you are forgotten this Day",

and your eye is blind to see the bounties of Allah and the station of His nearness.

Finally, as a conclusion, the Qur'an says:

"And thus We recompense him who is prodigal and does not believe in the Signs of his Lord and certainly the chastisement of the Hereafter is more grievous and more lasting."

Surah Ta Ha – Verses 128 – 129

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لأُوْلِي النُّهَى

وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَاماً وَأَجَلٌ مُسَمًّى

128. "Does it not then guide such men (***to call to mind***) ***how many of the generations We did destroy before them, amid whose dwellings they*** (***today***) ***walk about? Verily there are signs in this for those*** (***endowed***) ***with understanding."***
129. "And had there not been a decree that went forth before from your Lord and an appointed term, (***their punishment***) ***would necessarily have come."***

The Arabic term /nuha/ is the plural form of /nuhyah/ which means something that prohibits man from doing some indecent things. In Arabic, the 'intellect' is called /nuhyah/ since it dissuades man from the low desires. Therefore, the true intellect, besides thinking and understanding, causes man to ward off some dangers and vices.

The Qur'anic word /qarn/ means a nation or a group of people who live in the same time. It is sometimes used for the time itself, too. The Arabic term /lizam/ means 'a necessary and firm affair'.

And, in view of the fact that in the previous verses several matters concerning the sinners were discussed, this verse has pointed to one of the best and the most effective ways of awareness, i.e. the careful study of the history of the former generations.

It says:

"Does it not then guide such men (***to call to mind***) ***how many of the generations We did destroy before them..."***

Those men are the same people who were involved with the painful punishment of Allah and, now, these people haunt their ruined houses.

In their different travels to Yemen, travelers may see the houses of the people of 'Ad, and in their way to Syria they confront the ruined dwellings of the people of Thamud, and in their voyage to Palestine they pass by the houses of the people of Lot, which had been destroyed upside down. They usually see their trucks but they do not take an example.

Yes, in this regard the verse says:

"...amid whose dwellings they (***today***) ***walk about? Verily there are signs in this for those***

(endowed) with understanding."

The matter of 'taking an example' from the history of the former nations is one of the subjects on which the Qur'an and Islamic traditions have emphasized very much.

A tradition narrated from the Prophet of Islam (S) indicates that the Messenger of Allah said:

"The most neglectful people is he who takes no admonition from the change of the world."

And he does not contemplate on the turns of days and nights.

The next verse, indeed, is an answer to the question which may arise here, asking why Allah does not arrange the same thing upon this group of sinners that He arranged for the former sinners.

The holy Qur'an says:

"And had there not been a decree that went forth before from your Lord and an appointed term, (their punishment) would necessarily have come."

This 'Divine decree' is an indication to the command of creation containing the freedom of human kind.

Since, if any guilty person immediately and without any respite be punished, faith and righteous deeds may become nearly constrained and compelling, and they will often be done because of fear and terror of immediate punishment. Thus, in this case, it will not be a means of development, which is the main goal.

Moreover, if it were judged that all wrong doers should be punished at once, there would remain no one alive on the earth.[10]

Therefore, there should be a respite for the sinners until they might be aware and pave the path of improvement, and all the travelers of the path of truth also find an opportunity for self-improvement.

1. Al-Kafi, vol. 1, p. 412
2. At-Tafsir-ul-Kabir, by Fakhr-Razi
3. Surah Al-'A'raf, No. 7, verse 22
4. Surah Suad, No. 38, verse 82
5. Nur-uth-Thaqalayn, the Commentary
6. The current Surah, verse14
7. Surah Al-Baqarah, No. 2, verse 152
8. Wasa'il-ush-Shi'ah, vol. 6, p. 184
9. Al-Kafi, vol. 1, p. 436
10. Surah Nahl, No. 16, verse 61

Section 8: The Times of the Daily Prayers

Surah Ta Ha – Verse 130

فَاصْبِرْ عَلَي مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ ءَانآئِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَي

130. "So be patient with what they say, and glorify your Lord by praising Him before the rising of the sun and before its setting, and during (some) hours of the night also glorify (Him) and during parts of the day, that you may be pleased."

This verse, similar to verse No. 45 from Surah Al-Baqarah, No. 2, which says:

"And seek you help (from Allah) through patience and prayer…",

invites the Prophet (S) to patience and praise of the Lord. Of course, the addressee of the verse is apparently the Prophet (S), but it is evident that the content of the verse is for all.

Allah has enjoined the Prophet (S) to patience in nineteen occurrences of the Qur'an.

According to some traditions and the viewpoint of some commentators, this verse adapts to the statutory prayers; and the objective meaning of 'during parts of the day', mentioned in the verse, is the daily supererogatory prayers.

However, the verse, addressing the Prophet of Islam (S), implies: now that these wrong doers are not to be punished at once, he should be patient with them.

The verse says:

"So be patient with what they say…"

So, in order to strengthen the spiritual conditions of the Prophet (S), and to comfort him, He commands him to glorify his Lord through prayers.

The verse continues saying:

"…and glorify your Lord by praising Him before the rising of the sun and before its setting, and during (some) hours of the night also glorify (Him) and during parts of the day, that you may be pleased."

This commandment was for the sake that the Prophet's heart might not be worried because of their

hurtful sayings. No doubt, this glorification and praising was a struggle against polytheism and idolatry, accompanied with patience before the ill-speaking and evil words of the polytheists.

Surah Ta Ha – Verse 131

وَلاَ تَمُدَّنَّ عَيْنَيْكَ إِلَي مَا مَتَّعْنَا بِهِ أَزْوَاجاً مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَي

131. "And do not stretch your eyes to that thing which We have given parties of them to enjoy; (this is) the splendour of the life of the world that We may try them in it; and the provision of your Lord is better and more lasting."

There has been narrated a tradition from Imam Sadiq (as) who said:

"Whoever longs for the people's help, his sorrow will prolong and his rage will remain."[1]

The Qur'an considers the wealth of the world as goodness, virtue, and adornment and counts the enjoyment of it lawful and permissible, yet it condemns intensive love unto it, because the life in this world is like a bud or a blossom, which has a short lifetime and, with a faint wind or breeze easily vanishes.

In this verse the Prophet (S) has been ordered some instructions which are completive to the statement of patience that was mentioned in the previous verse. These instructions, in fact, are for all Muslims.

At first, it says:

"And do not stretch your eyes to that thing which We have given parties of them to enjoy..."

Yes, these worldly bounties are temporary and unstable. They are blossoms of the life of this world, the blossoms which soon open, and fade soon and fall on the ground. They remain stable only for a few days.

The verse says:

"...(this is) the splendour of the life of the world..."

In the meantime, all these are for that they may be tried by them. The verse continues saying:

"...that We may try them in it..."

And, however, whatever Allah has provided as sustenance for you is better and is more lasting. The verse says:

"...and the provision of your Lord is better and more lasting."

Allah has bestowed on you kinds of bounties and graces, including: Faith and Islam, the Qur'an and Divine Signs, lawful and pure provisions, and finally, the permanent blessings of the Hereafter. These provisions are stable and everlasting.

Surah Ta Ha – Verse 132

وَأْمُرْ أَهْلَكَ بِالصَّلاَةِ وَاصْطَبِرْ عَلَيْهَا لاَ نَسْأَلُكَ رِزْقاً نَّحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَي

132. "And bid your family to pray and be constant therein. We do not ask you sustenance, (but) We give you sustenance, and the (good) end is for (the people of) righteousness."

A considerable number of Islamic traditions indicate that after the revelation of this verse, for several months the Prophet (S) used to knock at the door of the house of Ali (as) and Fatimah (as), and loudly said: /as-salat/ (prayer), then he began reciting the verse of sanctification.23

Whenever the life of the Messenger of Allah (S) was straitened, he recited the above-mentioned verse and then he told his family members to establish prayer.4

The Qur'anic phrase /'istabir 'alayha/ (be constant therein) means that you should be severe and constant both on keeping prayer and bidding others to it.

In order to comfort the Prophet (S), and to strengthen his heart, in this verse the Qur'an says:

"And bid your family to pray and be constant therein..."

The reason of it is that, this very prayer, for you and your household, is the source of sanctification, serenity of the heart (mind), strengthening of the spirit, and duration of the remembrance of Allah.

Then, the verse adds:

"...We do not ask you sustenance, (but) We give you sustenance..."

This prayer does not increase anything to the greatness of Allah, but it is a great capital for the development of men and a high training class for them.

And, at the end of the verse, it continues saying:

"...and the (good) end is for (the people of) righteousness."

That which that will remain with Allah (s.w.t.) and its end is useful, constructive, and enlivening is piety and righteousness. Finally, the pious people are victorious and impious ones are condemned to failure.

Surah Ta Ha – Verse 133

وَقَالُوا لَوْلاَ يَأْتِينَا بِآيَةٍ مِن رَّبِّهِ أَوَ لَمْ تَأْتِهِم بَيِّنَةُ مَا فِي الصُّحُفِ الأُولَي

133. "And they said: 'Why does he not bring us a sign (a miracle) from his Lord?' Has there not come to them a clear proof of what is in the former Books?"

This verse points to one of the pretexts of the disbelievers. They said why the Prophet (S) did not bring a miracle for them as they themselves liked.

It says:

"And they said: 'Why does he not bring us a sign (a miracle) from his Lord?'..."

Then, the holy Qur'an immediately answers this question, implying that whether the clear news of the former nations, which had been mentioned in the former Divine Books, did not come to them that they repeatedly did pretext and asked for bringing miracles, and after when they saw those miracles they continued their disbelief and rejections for which the grievous punishment of Allah encompassed them.

Do they not know that if they pave the same way they will confront the same fate?

The verse continues saying:

"...Has there not come to them a clear proof of what is in the former Books?"

Yes, there is the quality of the stubborn and proud persons that they put aside the clear existing proofs and miracles of the Qur'an and obstinately expect another miracle.

Surah Ta Ha – Verse 134

وَلَوْ أَنَّآ أَهْلَكْنَاهُم بِعَذَابٍ مِن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلآَ أَرْسَلْتَ إِلَيْنَا رَسُولاً فَنَتَّبِعَ ءَايَاتِكَ مِن قَبْلِ أَن نَذِلَّ وَنَخْزَي

134. "And had We destroyed them with a punishment before him (the Messenger), they would certainly have said: 'Our Lord! Why did You not send us a Messenger so that we might have followed Your Signs before that we were humiliated and disgraced."

The mission of the prophets to prophethood has been for completing the argument so that people may not pretext their own unawareness. Therefore, these seekers of pretexts are not some people who seek the Truth.

They are ceaselessly in the thought of seeking a new pretext, even in a state that, as Allah says:

"And had We destroyed them with a punishment before him (the Messenger), they would certainly have said: 'Our Lord! Why did You not send us a Messenger so that we might have followed Your Signs before that we were humiliated and disgraced."

But, now that this great holy Prophet (S) with this magnificent Book, the Qur'an, has come to them, every day they express a new vain statement and, in order to escape from the truth, they bring a new excuse.

Surah Ta Ha – Verse 135

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى

135. "Say: 'Each one (of us) is awaiting, therefore do await, then soon you will come to know who is the follower of the straight and even way, and who is guided'."

The holy Prophet (S) is a missionary of warning. Therefore, in this verse the Qur'an implies that he should tell them that all of you and us are waiting. We are awaiting for the promises of Allah about you, and you are awaiting that difficulties and calamities surround us.

The verse says:

"Say: 'Each one (of us) is awaiting..."

Now that the case is like that, the verse continues saying :

"...therefore do await..."
"...Then soon you will come to know who is the follower of the straight and even way, and who is guided'."

And, by this decisive and expressive sentence, he concludes his speaking here with these obstinate and disbelieving seekers of pretexts.

In short, since this Surah was sent down in Mecca, at the time when the Prophet of Islam (S) and the Muslims were under a harsh pressure from the side of the enemies of Islam, at the end of this Surah through some revelations Allah comforts them. Sometimes He says that the wealth and properties of the disbelievers, which are the fleeting capitals of this world and are given to them for their trial, should not attract your eyes to themselves.

Sometimes He orders them to establishing prayer and being constant in order to strengthen their spiritual power in front of the mass of their enemies.

And, at last, He gives glad tidings to the Muslims that if this group do not believe, such people will have

an evil and dark fate, for which hey must wait.

However, the objective meaning of the Qur'anic phrase /'ashab-us-sirat-is-sawiy/ mentioned in the holy verse is the immaculate Imams and the purpose of the phrase /man-ihtada/ is their helpers.[5]

Imam Kazim (as), upon the commentary of the last part of the verse, said:

"The straight path is the path of our Qa'im (as), and the guided one is he who may be guided to obeying him."[6]

O' Lord! Set us among the guided ones and the people of the straight path!

O Lord! Do bestow on us that power and bravery that we be afraid of neither the mass of enemies nor do we fear from the dreadful events and difficulties!

O Lord! Make separate the spirit of obstinacy and seeking pretexts from us and bestow on us the succour of accepting the Truth.

1. The Commentary of Al-Mizan
2. Surah Al-Ahzah, No. 33, verse 33
3. The Commentary of Fakhr-i-Razi, and the Commentaries of Majma'-ul-Bayan & Dur-rul-Manthur
4. Commentary of Al-Mizan
5. The Commentary of Furqan
6. Ta'wil-ul-'Ayat, p. 317, & Tafsir-ul-Burhan, vol. 3, pp. 50, 51
